

# THE Anti-Slavery Reporter.

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# The Anti-Slavery Reporter.

[The Editor, whilst grateful to all correspondents who may be kind enough to furnish him with information, desires to state that he is not responsible for the views stated by them, nor for quotations which may be inserted from other journals. The object of the REPORTER is to spread information, and articles are necessarily quoted which may contain views or statements for which their authors can alone be held responsible.]

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## GOOTOO AND INYOKWANA.

FINAL PROCEEDINGS IN THE CHANCERY DIVISION.

THE ANTI-SLAVERY SOCIETY is publishing a full report, by the official short-hand writers, of the hearing of the Society's application in the case of the two African boys exhibited at the recent Stanley and African Exhibition, and other places in London.

The decision is an important one to all friends of the Anti-Slavery movement, and furnishes a precedent of some value, the difficulties met with in the case not having previously arisen.

In the first instance the Society proceeded by *habeas corpus*, the method hitherto adopted in all the Society's cases. A writ of *habeas corpus* was obtained from the late BARON HUDDLESTONE, and in compliance with it Mrs. THORBURN brought the boys before BARON POLLOCK in Chambers. The Judge had a private interview with the children. The result of the interview was that his Lordship was not convinced that the children desired their liberty, even if they understood what it meant. BARON POLLOCK therefore discharged the writ of *habeas corpus*, and the proceedings failed to secure the release of the boys from the custody of Mrs. THORBURN.

The Society was then advised to make an application to the Court of Chancery to appoint for the infants a guardian who should be under the control of the Court.

An application was accordingly made in the name of the Society's Secretary, Mr. C. H. ALLEN.

These proceedings were strenuously resisted to the last by Mrs. THORBURN, but were, notwithstanding, successful.



Mr. JUSTICE STIRLING decided that the Court had jurisdiction in the matter, and so placed beyond doubt the question of whether the Court of Chancery has power over foreign infants when brought to this country.

On the question of who should be the particular guardians in this case, the Society had made arrangements for placing the boys at the well-known Presbyterian Institution of Lovedale, in South Africa, and was able, through the kindness of Sir FOWELL BUXTON, Bart., and Mr. ARTHUR PEASE, President of the Society, to offer the necessary guarantee for their maintenance there for ten years. But while the proceedings were pending, and the boys continued in Mrs. THORNBURN'S custody, that lady had them baptized into the Roman Catholic Church, giving them the Christian names of JOSEPH and GERALD. CARDINAL MANNING therefore became personally interested in the children, and preferred a prior claim on behalf of a Roman Catholic institution, and ultimately, under direction of Mr. JUSTICE STIRLING, a scheme has been completed under which the boys will be placed as lay pupils at the Marianhill Orphanage at D'Urban, Natal, his Eminence and the Rev. THOMAS SEDDON undertaking to provide the necessary funds to maintain and educate them at the Orphanage until they are sixteen years of age.

The children will be met at Capetown and taken charge of by a representative of BISHOP JOLIVET, the Principal of the Orphanage. The boys are not to be taken out of British territory, and a yearly report has to be made to the Judge of their well-being and progress.

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#### RESULT OF THE ACTION.

Although, owing to the intervention of the Roman Catholics, and the fact that CARDINAL MANNING is a Member of the Committee of the ANTI-SLAVERY SOCIETY, Mr. JUSTICE STIRLING decided to hand over the boys to the Roman Catholic BISHOP OF NATAL for education in the Trappist establishment in that Colony, it must be borne in mind that the ANTI-SLAVERY SOCIETY has been successful in gaining the sole object for which it contended, namely, the prevention of the boys being taken back to Swaziland, where there is no British law, and where, as is shown by the evidence, they would have been practically Slaves.

The intervention of the Roman Catholics was only an after-thought, and did not take place until long after the proceedings had been instituted; and had the Society not taken steps to prevent the



possibility of these little boys being taken back into a state of servitude, between which and Slavery it is difficult to distinguish, the Roman Catholics would in all probability never have intervened on their behalf.

Mr. JUSTICE STIRLING'S decision will form a precedent in all cases where native African children are brought to this country from districts where Slavery exists, and will render it easy to prevent their being taken back without guarantees that the freedom which they have acquired by touching British soil shall run no risk of being violated.

In carrying out this important object the Society has incurred a very large outlay—quite out of proportion to the limited means at its disposal—and it is hoped that the British public, which has always been foremost in Anti-Slavery zeal, will not allow the Society to suffer from its strict adherence to duty, as this would result in crippling its necessary and important work.

Donations towards this fund should be forwarded to—

The Treasurer or the Secretary of the Society,

55, New Broad Street, London, E.C.

Or may be paid direct to the Society's bankers,

Messrs. BARCLAY & Co.,

54, Lombard Street, London, E.C.,

(Marked *Anti-Slavery Legal Expenses Fund*.)

All contributions will be acknowledged in the public press.

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A full report of the case of GOOTOO and INVOKWANA, published in a separate form, can be obtained on application at the Society's Offices, price One Shilling.

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## The Congo Free State.

### THE LICENSE TAX ON ALCOHOLIC LIQUORS ABOLISHED.

THE *Journal de Bruxelles* announces that an important group of capitalists has just applied to the Congo Free State authorities for a grant of territory to the north of the River Congo similar to that accorded to the Katanga Company, whose concession lies to the south of that river. The same journal states that the Congo Government, desirous of fostering commerce in its territories, has abolished, from the 1st of January next, the license tax on the sale of alcoholic drinks. This tax was established in 1890 for the purpose of restricting the abuses arising from the sale of alcoholic liquors, but, owing to the lack of a national understanding, failed in its object. The import of alcohol beyond the Inkisi river and in the whole of the Upper Congo districts still remains, however, strictly prohibited.

## The German Emperor and the British and Foreign Anti-Slavery Society.

KNOWING the deep interest taken in the future of the African people by the EMPEROR OF GERMANY, the ANTI-SLAVERY SOCIETY took the opportunity of His Majesty's presence in London to ask His Excellency COUNT HATZFELD, the German Ambassador, to obtain permission for a small Deputation from the SOCIETY to present an Address to the Emperor. His Excellency kindly acceded to the request, and obtained permission for the presentation of an Address at Buckingham Palace, on July 9th. The Deputation, which was presented to His Majesty by Sir T. FOWELL BUXTON, Bart., consisted of the following gentlemen:—SYDNEY BUXTON, Esq., M.P., JOSEPH ALLEN, Esq. (*Treasurer*), W. H. WYLDE, Esq., C.M.G., Rev. HORACE WALLER, Rev. J. COOKE YARBOROUGH, J. G. ALEXANDER, Esq., LL.B., Mr. CHARLES H. ALLEN (*Secretary*), Mr. J. EASTOE TEALL (*Assistant Secretary*). By desire of His Majesty the Address was read by the Secretary, Mr. CHARLES H. ALLEN, and was as follows:—

TO HIS IMPERIAL MAJESTY WILLIAM II., EMPEROR OF GERMANY, KING OF PRUSSIA, &c.

May it please your Imperial Majesty:—

The BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY begs to thank your Majesty for graciously consenting to receive a short Address upon the questions of Slavery and the Slave-trade in Africa.

The Society rejoices in the thought that the two important dynasties of the Hohenzollern and the Guelphs, now united in your Majesty's person, have long been renowned for the support which they have given to the sacred cause of human freedom.

The Society recalls the fact that at the Congress of Vienna, in 1815, and again at the Congress of Verona, in 1822, the representatives of Prussia, carrying out the views of their Sovereigns, took a prominent part in support of the movement for denouncing the Slave-trade, and for assimilating it to the crime of piracy.

Nor will Englishmen forget that in the early movements against the Slave-trade, several of the Royal Dukes (the uncles of HER MOST GRACIOUS MAJESTY QUEEN VICTORIA), presided over Anti-Slavery meetings by this Society and its predecessors in London.

Your Majesty will be interested in the fact that one of the first appearances in public of the late lamented PRINCE CONSORT was at a meeting for the amelioration of the condition of the people of Africa, whilst still later HIS ROYAL HIGHNESS THE PRINCE OF WALES, true to the Anti-Slavery feeling of his family, presided, in 1884, at the Jubilee Meeting of the Emancipation, in the Guildhall of the City of London.

The Society begs to offer its congratulations to your Majesty upon the unanimity which now prevails between the Governments of Germany and England with regard to the duty entailed upon them of suppressing the Slave-trade in their respective territories and protectorates in Africa, and it heartily appreciates the decided line which Germany has taken in stopping the exportation of Slaves.

The Society feels sure that the difficult question of labour in countries where Slavery exists will receive your Majesty's careful consideration, in order to the encouragement of free labour throughout German possessions in Africa, and the abolition of every form of Slavery.

That your Majesty may long be spared to enjoy the blessings of health, peace, and prosperity, is the prayer of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY. On behalf of the Committee.

CHAS. H. ALLEN, *Secretary*.

The Emperor, in reply, expressed his satisfaction at receiving an Address from the ANTI-SLAVERY SOCIETY. He was glad to feel that the united fleets of Germany and England had already been successful in checking the export of Slaves. At the same time he feared that in the interior it was probable that the Slave-trade would not be suppressed without some further severe struggles with the Slave-raiders. He had been much impressed by the accounts of the desolation caused by Slave hunters, given to him by Major WISSMANN, whom he had seen just before coming to England. The Major told him that people in districts of Africa through which he had passed, and in which he had found densely populated and prosperous villages, had entirely disappeared when he returned through that country two years later, the Slave-traders not having left a man alive.

Speaking in a conversational manner with some of the members of the Deputation his Majesty showed considerable knowledge of the terrible effects of the Slave-trade as it exists to-day in Africa.

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From *The Times*.

"MORE important, in the present state of affairs, was an influential deputation from the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, which was introduced by Sir T. FOWELL BUXTON. Mr. ALLEN, the Secretary, who read the address, must be well-known to the public as the signatory of numerous letters upon the subject in which his Society is interested. These letters have been published in the columns of *The Times* on various occasions. The address was not quite of a conventional character. It referred to matters of present interest, and to a question which is likely before long to become of even greater interest than it is at present, for the deputation had to speak of the unity of feeling concerning the suppression of the Slave-trade in Africa which subsists between Great Britain and Germany, as represented by



their respective Governments, and of the firm policy in respect to the prohibition of the exportation of Slaves which is said to have been pursued by Germany. This, perhaps, is not the time at which such phrases as those which were used in the address should be scanned in too critical a spirit, and the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY are, probably, not less well aware than all African travellers that Slavery is habitual in parts of the interior of Africa to such an extent that Slaves take the place of currency, being reckoned at about £10 a head on the average. On the other hand, it is pleasing to be able to record that the deputation approached a subject of difficulty in a practical spirit.

'The Society feels sure that the difficult question of labour in countries where Slavery exists will receive your Majesty's careful consideration, in order to the encouragement of free labour throughout German possessions in Africa, and the abolition of every form of Slavery.'

"So ran one of the passages of the address, and the Emperor's interest in the question was obvious. He was not content with a formal answer to the address, but questioned the deputation closely concerning the cruelties of the Slave-traders. The formal answer given by the Emperor was framed in a practical spirit. While he recognised the value of concerted action on the part of the fleets of Britain and Germany in checking the exportation of Slaves, he clearly was not of opinion that the Slave-trade could be abolished without a struggle with the native traders; but it was obvious from his tone and language that the matter was one which he had considered with care and interest. He spoke in particular of the impression made upon him by the narratives of Major WISSMANN. Then, after some further conversation, the deputation departed, naturally much gratified at the reception which it had met."

From *The Times* Editorial.

"A MORE significant act was the reception of a deputation from the ANTI-SLAVERY SOCIETY, which came to ask for his Majesty's assistance in checking the progress of the horrible traffic which still devastates so much of Central Africa. The familiar facts were dwelt upon both in the address and in the answers which various members of the deputation gave to the Emperor's sympathetic questions. The Rev. HORACE WALLER, a well-known authority, confirmed the worst accounts that have been given by African travellers ever since LIVINGSTONE. 'Something,' said his Majesty, 'must be done to put an end to such "a state of things."' It generally means a good deal when 'the master of thirty legions' uses language of this kind; but, unfortunately, neither the legions of Germany nor the ironclads of England are of much use in the Central Soudan. It is only by indirect means that Europe can attack this great evil; but it is certain that our protectorate of Zanzibar, our occupation of Egypt, and our presence at Suakin, will do more and more to check the outlet of Slaves, and thus to make Slave-raiding unprofitable. It is satisfactory to learn from the Emperor's lips that Major WISSMANN is alive to the enormities of the trade; and we may hope that within German East Africa the influence of every German official will be used to put it down."

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*A similar notice appeared in nearly all the evening and morning papers.*

## Testimonial to Edmund Sturge, Esq.

TO EDMUND STURGE, ESQ.,

VICE-PRESIDENT OF THE BRITISH AND FOREIGN  
ANTI-SLAVERY SOCIETY.

DEAR SIR,—We, the undersigned fellow-labourers with you in the Anti-Slavery cause cannot allow the fiftieth anniversary of your wedding-day to pass by without offering you our sincere and hearty congratulations upon so auspicious an occasion.

It is granted to comparatively few to celebrate their golden wedding, and to still fewer to have so large an amount of vigour of body and mind as has been vouchsafed to you and your dear partner by an over-ruling Providence.

That you and Mrs. STURGE may still be spared for many years to come in health and happiness is our earnest prayer.

We have so long been accustomed to recognise in you the guiding spirit of our joint councils, that we trust you will allow us on this interesting occasion to sketch in a few words the history of your connection with the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY. Not only in order to remind you of dates which you may have forgotten, but also that, in years to come, your descendants may see at a glance the history of the Anti-Slavery movement in England, and of your intimate connection with its work.

We trace with pleasure your active exertions in Birmingham and the neighbourhood on behalf of the Slave before the passing of the great Act of Emancipation in 1833, and also the fact that in 1837 you assisted in the formation of the CENTRAL NEGRO EMANCIPATION COMMITTEE, whose work was afterwards carried on by the existing Society of which you are now the honoured Vice-President.

One of the questions which has always seriously engaged your attention, has been a movement for fiscal regulations in favour of free grown sugar—a measure fraught with obvious advantage to the emancipated coloured labourer.

In looking through the annals of this Society, we find that you were elected a Member of the Committee in 1860—when you resolved to devote your life to the important work in which your late brother, Mr. JOSEPH STURGE, had been so long and so earnestly engaged.

It is somewhat painful to contemplate the great alteration that has taken place in the *personnel* of the Society since you joined it officially. The only Committee-man, besides yourself, that still survives, is our friend Mr. WILLIAM ALLEN; whilst of the numerous Corresponding Members we believe there only remain three or four names, including amongst them that of the venerable poet WHITTIER.

It would be impossible in the compass of this short *résumé* to do more than point to a few of the important Anti-Slavery labours in which you have

taken a leading part. In 1871 you were instrumental in obtaining the appointment of the Select Committee of the House of Commons, which resulted in Sir BARTLE FRÈRE'S Mission to Zanzibar, and in the Parliamentary work connected with this you were assisted by your friend and relative the late CHARLES GILPIN, M.P.

In 1874 you acted with the late JOSEPH COOPER and ROBERT ALSOP as an Honorary Secretary of the Society, in which capacity you served for some time after the death of both those gentlemen.

In July, 1882, you were appointed Chairman of the Committee, and in February, 1891, you were asked to allow yourself to be nominated Vice-President of the Society, which position we trust you may long continue to hold.

It only remains to record a few of the more public occasions in which you have acted as the representative, or as the trusted adviser, of the Society over which you have so long presided.

The Congress of Berlin, in 1878, not very successful from an Anti-Slavery point of view, was the scene of prolonged and anxious labour on the part of yourself and fellow Delegates from this Society. Although no permanent results were obtained, the time and labour were not lost, since, in 1884-5, the Society was able to obtain the insertion of an Anti-Slavery clause in the General Act of the West African Conference, which dealt more especially with the affairs of the Congo Free State.

The year 1884 will always be memorable in the Society's annals, because of the Jubilee Anti-Slavery Meeting held in the Guildhall of the City of London, on the 1st August (Emancipation Day), when the PRINCE OF WALES, who presided, was surrounded by eminent men of all ranks, parties, and creeds. In an eloquent speech, alluding to the great Anti-Slavery leaders who had worked for abolition fifty years ago, the late Right Honourable W. E. FORSTER, turning to the work still before the Society, in a few graceful words pointed out to the meeting how you were engaged in continuing the labours which your predecessors had inaugurated.

Another and later public meeting must still be fresh in your remembrance, when, in 1888, the eloquent anti-Slavery orator, CARDINAL LAVIGERIE, delivered an address at a meeting in London convened by this Society. On that occasion, after LORD GRANVILLE had quitted the chair, you presided over the meeting, and it was remarked, in various organs of the public press, that a similar scene had probably never before been witnessed of a well-known member of the SOCIETY OF FRIENDS seated upon an Anti-Slavery platform with a Cardinal of the Roman Church on either side of him, and supported by ministers of various denominations, including one or two English Prelates.

The resolution passed at that meeting paved the way for the Anti-Slave-Trade Conference held in Brussels in 1889-90.

Although you were, personally, unable to attend at Brussels, the part that you had taken for so many years in procuring an International



Conference of the Powers was recognised by the KING OF THE BELGIANS, and by the representatives around the Conference table. Probably no more eloquent testimony could be borne to the part you had taken than was contained in the speech addressed to his colleagues by LORD VIVIAN, the senior British Plenipotentiary.

In the Protocols and General Act of the Slave-Trade Conference, we rejoice to see that your name holds a position which will be historical, and we gladly reproduce here the eloquent words in which the British Minister not only paid a high compliment to the ANTI-SLAVERY SOCIETY, but to yourself as its leader. LORD VIVIAN spoke as follows :—

“The BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, whose name and reputation are doubtless known to most of the members of the Conference, has begged me to ask permission to be allowed to present to the Conference various documents it has prepared relating to the Slave-trade. At the same time it offers to place at the service of the Conference, if desired to do so, any further information it may be able to afford, as the result of its long experience and attentive study of the question.

“This Society, ever since its foundation, fifty years ago, has always been at the head of the anti-Slavery movement, and has incessantly maintained a long and difficult struggle against the Slave-trade. In its ranks are to be found men eminent as abolitionists, whose lives have been dedicated to the advancement of the work which is now entrusted to us. H.R.H. THE PRINCE OF WALES is patron of the Society, and its venerable Chairman, Mr. EDMUND STURGE, is only prevented by the increasing burden of his four-score years from coming to Brussels to pay his personal respects to a Conference which is the realisation of the dream of his life.”

We have only to add the expression of our sincere regard, and our hope that you may live to see many of those reforms carried out with which the Conference of Brussels has undertaken to deal, and, in any case, we feel assured that you will not have to assent to the mournful complaint of the Psalmist that the “fourscore years” to which you have been permitted to attain, have been only “labour and sorrow.”

We are, with much respect and esteem,

Your friends and fellow-workers,

ALBERT EDWARD PRINCE OF WALES, *Patron*.

ARTHUR PEASE, *President*.

JOSEPH ALLEN, *Treasurer*.

HENRY E. CARDINAL MANNING.

THOMAS FOWELL BUXTON, *Bart*.

JAMES CLARK.

SYDNEY BUXTON, *M.P.*

F. J. GOLDSMID, *K.C.S.I.*

HORACE WALLER.

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CALEB R. KEMP.

ROBERT NEEDHAM-CUST.

J. B. BRAITHWAITE.

CHAS. H. ALLEN, *Secretary*.

J. EASTOE TEALL, *Assistant-Secretary*.

## [MR. STURGE'S REPLY.]

CHARLBURY, OXON, *August 6th*, 1891.

MY DEAR FRIEND,

Please to convey to our Committee, on behalf of my wife and myself, our grateful sense of their kindness, and even of their extravagant appreciation of service only rendered in common with their own.

My early interest in the Anti-Slavery cause was due to my residing in the family of my brother, the late JOSEPH STURGE, when, as early as 1824, the agitation was commenced for the extinction of British Colonial Slavery. Most fearful were, humanly speaking, the odds against it, and very fanatical it seemed. The West India body were dominant in Parliament, and controlled every Ministry, few of either the Lords or Commons who were not, directly or indirectly, interested in West India property, the father of our late Premier being the largest of British Slave-owners.

It is true that WILBERFORCE still survived, and the first JAMES STEPHEN powerfully advocated the cause of the Slave in the press, while his son, the late Sir JAMES STEPHEN, was its unknown, but not less efficient, advocate in the Colonial Office, as far as was compatible with his official position. But even these gentlemen then confined themselves to the ameliorating of the Slave's condition, and discouraged the advocacy of a present emancipation.

It was not till 1868 that my avocations compelling a residence in London enabled me to become a regular attender of the Committee, which, in more recent years, has afforded me the privilege of becoming acquainted with gentlemen whose great knowledge and experience, and great services in connection with this cause, have far exceeded mine.

Believe me to be, very truly,

EDMUND STURGE.

CHARLES H. ALLEN, *Secretary*.

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CARRIERS ON THE CONGO.

ON the Congo there are no beasts of burden, there existing merely a manual transport, the porters being the natives of the Bakongo tribe, inhabiting the cataract regions. In physique these men are slight and only poorly developed; but the fact of their carrying on their heads from 70 to 100 pounds weight twenty miles a day for sometimes six consecutive days, their only food each day being a little manioc root, an ear or two of maize, or a handful of pea-nuts, pronounces them at once as men of singularly sound stamina. Small boys of eight or nine years old are frequently met carrying loads of twenty-five pounds weight. Throughout the cataract region the general accepted money currency is Manchester cotton cloth made up into pieces of six yards each. The European cost of the cloth paid to these natives for transporting a load to Stanley Pool from Matadi, including rations, amounts at the present day to £1 for a load of sixty-five pounds. Five years ago the cost was only one-third of this amount; but it has increased on account of the competition of the various trading-houses that have established stations at Stanley Pool for the ivory trade on the upper river.—*Wit and Wisdom*.

## THE HIRING OF SLAVES BY BRITISH OFFICIALS.

THE following letter upon this subject has been addressed by the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY to LORD SALISBURY, Her Majesty's Secretary of State for Foreign Affairs, and the attention of his Lordship was called to a statement drawn up by the Society respecting the former policy of England with regard to the employment of Slave labour by British officials.

"TO THE RIGHT HON. THE MARQUIS OF SALISBURY, K.G., HER MAJESTY'S PRINCIPAL SECRETARY OF STATE FOR FOREIGN AFFAIRS.

"MY LORD,—

"I am directed by the Committee of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY to forward copy of statement (*Enclosure No. 1*) issued by the Society respecting the hiring of Slaves by British officials. The subject has engaged the earnest consideration of the Committee since their attention was called to the fact that large numbers of Slave porters were reported to have been hired at Zanzibar by Mr. H. H. JOHNSTON, Her Majesty's Commissioner for the Protectorate of Nyassaland; and by Lieutenant STAIRS, R.E., formerly one of the officers in Mr. STANLEY'S Emin Pasha Relief Expedition, and still holding Her Majesty's commission.

"The Committee beg to call your Lordship's attention to the answer given by Sir JAMES FERGUSSON to Mr. PEASE on May 7th (*Enclosure No. 2*), in which he stated that Slaves could not be hired from their masters by British subjects—in which statement the Committee entirely concur. To this system the Committee would earnestly call your Lordship's attention, on the ground—

"(i.) That it encourages and stimulates the Slave-trade, which provides these so-called 'porters';

"(ii.) That it must create confusion in the minds of the great Slave-trading chiefs on Lake Nyassa if they see in Mr. JOHNSTON'S train Slaves whom it is very possible they may recognise as captives passed through their hands recently for the surreptitious markets at Zanzibar and Pemba; and

"(iii.) Because it is contrary to the former Anti-Slavery policy of England with regard to Slave labour. This policy, which was so fully carried out under LORD PALMERSTON and EARL RUSSELL



(as shown in the accompanying document, Enclosure No. 1), is one which the Committee feel sure will be upheld by your Lordship as one in which the honour of this country is, at the present moment, deeply concerned.

"On behalf of the Committee,

"I have the honour to be,

"Your Lordship's faithful servant,

"CHARLES H. ALLEN,

"Secretary."

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(Enclosure No. 1.)

### Statement of the British and Foreign Anti-Slavery Society.

It is well-known by those conversant with the high tone taken by the various Governments of HER MAJESTY THE QUEEN during the past half century, to carry out the Anti-Slavery policy of England, that the most strenuous exertions have been made to render illegal the employment of Slave labour in any form by British subjects, and more especially by gentlemen holding Her Majesty's Commission in all parts of the world.

Events have lately occurred which cause the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY to feel very jealous lest this high policy should be sacrificed to questions of expediency and profit.

Within quite recent dates, from information received through the daily press, and from other sources, there appears no doubt that a large number of Zanzibar Slaves have been, or are about to be, hired from their masters, for service in Nyassaland and other parts of Africa, by Mr. H. H. JOHNSTON, Her Majesty's Consul-General at Mozambique, and by Captain STAIRS, formerly one of the Officers in Mr. STANLEY's *Emin Pasha Relief Expedition*.

In answer to a question in the House of Commons, on the 7th May last, respecting the hiring of porters by Captain STAIRS, Sir JAMES FERGUSON, Her Majesty's Under-Secretary of State for Foreign Affairs, replied to Mr. ALFRED E. PEASE, M.P., that *it was well-known that Slaves could not be hired from their masters by British subjects, and it would be the duty of Her Majesty's Consul-General to see that there was no abuse in the contracts made with the porters engaged.*

On the 1st June last, Mr. ALFRED PEASE put another question to the Under-Secretary for Foreign Affairs respecting the hiring of porters by Her Majesty's Commissioner, Mr. H. H. JOHNSTON. The answer given by Sir JAMES FERGUSON differed considerably from that which he gave on the 7th May, and as his statement regarding the hiring of Slaves is not in accord with the policy pursued by former Foreign Ministers, the question and answer are reproduced in full.

## HOUSE OF COMMONS, 1st June.

Mr. ALFRED PEASE asked the Under-Secretary of State for Foreign Affairs whether Her Majesty's Government had any information as to the engagement of 500 men, more or less, at Zanzibar, by Mr. H. H. JOHNSTON, Her Majesty's Commissioner for service in Nyassaland; whether the contracts made with these men were with themselves direct, or with any third party; and whether Her Majesty's Government could assure the House that no Slaves would be allowed to be engaged either by Mr. Commissioner JOHNSTON, Lieutenant STAIRS, or any other British subject.

Sir J. FERGUSSON: We have had no report as to the engagement of porters at Zanzibar. It was Mr. JOHNSTON's intention to obtain some there for his expedition. He would doubtless, as a British Consular officer, be careful as to his contracts. There is no regulation against the engagement of Slaves as porters, provided that contracts are made direct with them, nor would it seem desirable to deprive Slaves of the advantage of free labour under European leaders; but it is the duty of the British representative to do his best to secure that there is no abuse, and that the contracts are not made with the masters. This duty is not confined to engagements made on behalf of British subjects.

In answer to a further question,

Sir J. FERGUSSON said that the Government had no knowledge of any contracts, and did not possess copies of them. On previous occasions they had had positive reports that all contracts had been made between the persons hiring and the men hired.

The BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY is compelled to protest against the statement that "*there is no regulation against the engagement of Slaves as porters, provided that contracts are made direct with them,*" for it is very well-known that, although the contract may be made with the Slave it is in reality a contract with his master, and the advance wages, although paid, to save appearances, into the hand of the Slave, immediately finds its way into the pocket of his master.

The Society maintains that a regulation *does* exist against the engagement of Slaves, *under any circumstances*, by officers holding Her Majesty's commission.

So far back as 1841 a very strong Circular letter was issued by VISCOUNT PALMERSTON to Her Majesty's Representatives in Slave-holding countries, and at the request of LORD PALMERSTON many other European Powers issued a similar injunction to their Representatives. The policy contained in this Circular was enforced by various and similar regulations at subsequent periods. Some of these are quoted below:—

No. 196.

VISCOUNT PALMERSTON TO MR. CLARK.

FOREIGN OFFICE, May 8, 1841.

SIR,—I herewith transmit to you a copy of a Memorial from the General Anti-Slavery Convention.

I have to acquaint you that Her Majesty's Government concurs in the sentiments expressed in that Memorial, and especially in the opinion that it would be unfitting that any officer, holding an appointment under the British Crown, should, either directly or indirectly, hold, or be interested in, Slave property.

I am, &c.,

JOHN CLARK, Esq.

(Signed) PALMERSTON.

Enclosure in No. 196.

GENERAL ANTI-SLAVERY CONVENTION, *called by the Committee of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, held in London, on the 12th of June, 1840, and continued by adjournment to the 23rd of the same month.*

TO THE RIGHT HONOURABLE VISCOUNT PALMERSTON, SECRETARY OF  
STATE FOR FOREIGN AFFAIRS.

The Memorial of the undersigned, the Chairman, on behalf of the General Anti-Slavery Convention, held in London, on the 20th of June, 1840,

Respectfully sheweth—

That this Convention has learnt, with feelings of surprise and regret, that British functionaries in the Brazils and Cuba, and other Slave-holding countries, hold Slaves—that they purchase them in the public Slave-market and elsewhere, work them in mines and on sugar plantations, employ them as domestic Slaves, and sell them or dispose of them as necessity or caprice may dictate.

This Convention, under a strong impression of the utter injustice of Slavery in all its forms, and of the evil it inflicts upon its miserable victims, and of the necessity of employing every means, moral, religious, and pacific, for its complete abolition, feels it to be no less than an imperative duty to submit to the Principal Secretary of State for Foreign Affairs, that the British Parliament having declared it “just and expedient that all persons held in Slavery in the Colonies of Great Britain should be manumitted and set free, and that Slavery should be utterly and for ever abolished, and declared unlawful throughout the British possessions abroad,”—that functionaries of the British Government holding, hiring, buying, or selling Slaves in foreign countries, is not only an open violation of these just and equitable principles, but that it is an example which gives countenance to the perpetuation of Slavery, and to the continuance of the clandestine importation of Slaves: and that it does materially contribute to prevent the extinction of Slavery in those countries, and throughout the world at large—an object most dear to the members of this Convention, and for the communication of which they are especially assembled.

This Convention, therefore, earnestly solicits the early attention of VISCOUNT PALMERSTON to the subject, and that he will be pleased to issue a declaration that the holding or hiring of Slaves, directly or indirectly, is incompatible with the functions of any individual officially engaged in the service of the British Government.

On behalf of the Convention,

(Signed) THOMAS CLARKSON, *President.*

In 1846, LORD PALMERSTON referred the Consul-General in Cuba to the above Circular, calling his attention to the fact that the principle laid down prevented all British functionaries from administering to estates of deceased persons in which Slaves formed part of the property.



No. 55.

VISCOUNT PALMERSTON TO CONSUL-GENERAL CRAWFORD.

(Circular).

FOREIGN OFFICE, *November 11, 1846.*

SIR,—I have to refer you to the Circular issued under date of the 8th of May, 1841, to Her Majesty's functionaries residing in countries where the condition of Slavery exists, acquainting them with the opinion of Her Majesty's Government that it would be unfitting that any officer holding an appointment under the British Crown should, either directly or indirectly hold or be interested in Slave property.

In furtherance of the principle thus laid down, and in order to prevent Her Majesty's functionaries from being engaged, under any circumstances, in the purchase or sale of a Slave, Her Majesty's Government has come to the determination of prohibiting all British functionaries, residing in Slave-holding countries, from administering to the estates of deceased persons, in cases in which Slaves form part of the property of the deceased, and you are hereby prohibited accordingly.

You will publish this instruction for the information of all British subjects resident within the district of your Consulate.

I am, &amp;c.,

PALMERSTON.

JOSEPH T. CRAWFORD, ESQ.

Similarly, in 1853, the same Circular was cited as a basis upon which LORD CLARENDON formed his opinion that a Consul could not even receive Slaves as presents, with a view of setting them free.

In 1853 Vice-Consul FRASER (Lagos) received a letter from Consul CAMPBELL, referring to four Slaves which the former had received as presents, and asking what he was going to do with them. Vice-Consul FRASER freed them, and in reporting the correspondence to the Secretary of State, Mr. Consul CAMPBELL cited the Circular of LORD PALMERSTON of 1841. He said:—

"Her Majesty's Secretary of State has, some few years since, addressed a Circular to all functionaries of Her Majesty residing in countries where Slavery exists, desiring them not even to hire Slaves for employment in their households; and Mr. FRASER's acceptance of these children, under any conditions, from their owners, was such a departure from the injunction of Her Majesty's Secretary of State, that I deemed it my duty to report the same to your Lordship."

In his reply to Consul CAMPBELL, LORD CLARENDON, on the 15th September, 1853, stated: "I have to acquaint you that I approve of your having addressed a remonstrance to Mr. FRASER upon this matter."

A very important case arose in the year 1861, with reference to the employment of Slave labour by a Consul in Her Majesty's service. These Slaves were engaged in working for *hire* on sugar plantations, and there could be no question that the men, and women also, were well treated, and paid a certain sum periodically, but that the money, as in the cases now under

review at Zanzibar, went either in whole or in part to their Arab owners. EARL RUSSELL was Secretary of State for Foreign Affairs at that time, and although the Consul referred to was able to give an unexceptionable account of the welfare of the hired Slaves who were working for him, the Foreign Secretary, after due consideration, sent the following letter, which showed that Her Majesty's Government refused to allow any servant of the Crown to employ Slave labour under any consideration :—

EARL RUSSELL TO CONSUL SUNLEY.

FOREIGN OFFICE, *June 14th, 1862.*

SIR,—I have received your despatch of the 11th January last, explaining the circumstances under which you employ Slaves as labourers on your sugar estates at Johanna, and inclosing a copy of a letter addressed to you by Colonel PELLY, containing some observations on the question of Slavery in general, and bearing testimony to the benefit the island and people of Johanna have derived from the energy and intelligence displayed by you as a sugar planter.

I have, in reply, to state to you that while I do not doubt that you may have done much good by the employment of Slave labour on your estates, still, if Her Majesty's Government were to countenance such a proceeding on the part of a British agent in one instance, they could not consistently refuse to do the same in other cases.

Their motives, moreover, would be misinterpreted, and they would lay themselves open to the charge of tolerating the employment of Slave labour by a British officer, while they at the same time denounce the employment of Slaves by the planters of other countries.

I have also to observe that you must have been aware that in employing Slaves you were acting contrary to the regulations laid down by Her Majesty's Government for the guidance of their Consular officers, and you will, therefore, be prepared for the decision which I have now to communicate to you, viz. that you must give up the employment of Slaves in your service, or be prepared to resign your Commission.

I am, &c.,

(Signed) RUSSELL.

The Consul thus alluded to subsequently resigned his Commission rather than give up the profits which accrued from Slave labour.

Besides the illegality which the Society contends attaches to the hiring of Slaves by British officers, it is necessary to consider the circumstances in which British subjects in Nyassaland would be placed, and the peculiar dangers which would result from the introduction of a large body of hired Slaves. Some thirty years ago DAVID LIVINGSTONE recorded the terrible evils connected with the raiding and collecting of Slaves in Nyassaland, for the coast markets and for Zanzibar. Since his day many British subjects have laid down their lives in that country in mission service, and in carrying out legitimate commerce. From their example and teaching the natives are impressed with the fact that Englishmen are in Nyassaland not only

to teach and to preach, but to put a stop to the cruelties of the Slave-trade, and to uphold the sacred cause of human freedom; and they have never ceased by precept and practice to keep this steadily before the native mind.

From the latest reports received from the missionaries and traders in that part of Africa it is clear that native free labour has now become largely available, and that the warlike semi-Kaffre tribe, the Angoni, more particularly, are eager to undertake to labour in coffee plantations some 200 miles from their own home, Mr. JOHN BUCHANAN, C.M.G., being one of the most successful of the employers of native free labour in the Shiré highlands.

On the other hand, it is painfully evident that in the New British Protectorate of Zanzibar and Pemba large numbers of Slaves are congregated. In the Decree issued by the Sultan, on the 1st August last, paragraph two states :—

“We declare that, subject to the conditions stated below, all Slaves lawfully possessed on this date, by our subjects, shall remain with their owners as at present. Their status shall be unchanged.”

Although the Proclamation goes on to state that the Slave-trade is prohibited, it guarantees the possession of existing Slaves to their owners so long as either party shall live, and it is easy to see that if the owner can make profitable arrangements for hiring out his Slaves, it will no doubt be possible to keep up the supply of the raw material by the smuggling agencies which are well understood on the African Coast.

Within the past few days, *Papers relating to the Trade in Slaves from East Africa* have been presented to Parliament. The *General Remarks of the Captain and Senior Officer* of Her Majesty's East Coast Squadron, dated December 31st, 1890, give the latest official report on the Slave-trade in Zanzibar, and of the difficulty of carrying out the Sultan's Edict.

(Enclosure 5, in No. 1, Page 6.)

*General Remarks.*—There is only one real remedy for the Slave-trade, that is, stopping it at its sources of supply. This can only be done by complete European administration of Eastern and Central Africa.

The gradual consolidation of the British and German administration in their respective coastal spheres has, to a great extent, and, in course of time, may be expected to entirely stop the wholesale exportation of raw Slaves in large cargoes from their coasts, but the Slave-dealers are full of resources, and will probably shift their base of operations to the Portuguese sphere if openings offer.

So long, however, as the demand exists, and no internal preventive measures are taken, smuggling in small numbers will go on; a blockade is, at least by itself, only a partial remedy, and such a blockade as can be maintained by the ships on this division, with their boats on the coast of Zanzibar and Pemba, is quite insufficient. The coast-line of these islands is 220 miles in extent, and the numerous inlets and bays give at least another 100 miles over which watch has to be kept; under these circumstances a blockade of Pemba only is possible, and there is an insufficiency of boats even for this.



Up to the present no steps have been taken by HIS HIGHNESS THE SULTAN to carry out his Decrees, except at the instances of the Naval and Consular authorities when information has come to their knowledge; but he is at all times most ready to co-operate and act upon any suggestion made to him to the utmost of his power.

It has been my object lately to endeavour to make a beginning in establishing preventive measures on part of the local authorities, and on a representation addressed by me to Her Majesty's Agent and Consul-General, HIS HIGHNESS THE SULTAN has readily assented to place local guards at Shengaju and Mtangani, in Pemba, in Kokotoni Bay, the shore off Mwembe Islet, Chuaka, and four stations in Menai Bay, in Zanzibar, with orders to detain any Slaves landed, and report any infraction of the law in their districts. It is not to be supposed that these local police will at first effectually do their duty; but they will exercise a strong deterrent effect, and if, with the assistance of the local authorities, any landing of Slaves on their beats can be proved, the district can be fined and made responsible, and they will greatly relieve and assist the boats. To be thoroughly effective, the organisation of a local police or coastguard under a European officer is required, attached to a reorganised Custom-house system, with proper papers for all dhows.

It must be understood that all the above remarks, and all our efforts, refer to the Slave-trade as it affects Zanzibar and Pemba. There has been no attempt to discover or interfere with any that may be going on between the coast and Arabia, or the Comoro Islands and Madagascar.

The supply of Slaves for Pemba seems to a great extent to come from Zanzibar, the latter being the mart, and having a larger floating population, for the Slave-dealer is not particular, and kidnaps individuals even in the streets of Zanzibar.

I apprehend that the smuggling of Slaves from the mainland now principally goes on into Zanzibar, not Pemba, for the trade of Pemba is almost entirely with Zanzibar, whereas Zanzibar is an emporium for the dhow trade of the whole coast. The one effect of the Pemba blockade is that it forces the Slave-trade, whether wholesale or smuggled, into special channels; otherwise every trading dhow passing across would carry Slaves. Believing that our efforts should be towards educating and inducing HIS HIGHNESS THE SULTAN to take measures for the enforcement of his own decrees, I am in hopes that by degrees the blockade of Pemba may be withdrawn on our part, for the result is by no means commensurate with the expenditure, the service is distasteful, and the ships much disorganised by so many men and boats being always away. I cannot, therefore, advocate any future increase of or expenditure on the force at present employed.

The vast stimulus given to exploration in Africa, scientific and commercial, has caused a constantly increasing demand for porters in a country where there are no beasts of burden, and every load has to be carried on men's heads. Agents are not wanting to meet the demand for human labour, and the Slave-trade has become stimulated in order to keep up the supply.

Testimony exists in abundance, from Dr. LIVINGSTONE down to Mr. STANLEY's latest reports, to show that the Zanzibari Slave has gone through a process of deterioration and degradation which reduces him almost to the level of the beast of burden whose place he has to supply. So little are his rights of humanity respected, that if he throws down his load and

runs away, it is considered perfectly lawful to shoot him, and in many cases, it is acknowledged that he has to be kept chained up to prevent his absconding.

The effect of introducing into a country where free labour is the rule, thanks to the enlightened policy of high-minded Englishmen, an army of Slaves who are only working by compulsion in order that their masters in Zanzibar may be enriched, must not only contaminate the native mind, but will fill it with strange ideas and doubts as to the consistency of our professed love of human freedom. It may easily be imagined that where the Anti-Slavery policy of England has been loudly proclaimed by employers of free labour, the native must be perplexed when he sees British officers bringing into his country, as labourers, men who were possibly kidnapped from that region years before, and who return as the hired Slaves of Englishmen.

The BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY would, therefore, maintain that the *hiring* of Slaves, and especially the *carrying them away* from their domicile, as stated in the foregoing memorandum, is not only in contravention of the policy so long pursued by England, but is against the spirit of the Acts that have been passed at various times for the extinction of the Slave-trade, and is consequently a retrograde movement.

(Enclosure No. 2.)

#### HIRING OF PORTERS AT ZANZIBAR.

HOUSE OF COMMONS, 7th May.

Mr. A. E. PEASE asked the Under-Secretary of State for Foreign Affairs whether it was true that Captain STAIRS, late of the Stanley-Emin Pasha Relief Expedition, had been commissioned to proceed to Zanzibar, and to engage porters for an expedition into Africa in the service of the Anglo-Belgian Katanga Company, and, if so, whether Her Majesty's Government had given instructions to its representative in Zanzibar to prevent the hiring of Slaves as porters in any such expeditions by British subjects.

Sir J. FERGUSSON said he was informed at the War Office that Captain STAIRS had been permitted to accept the service under the company in question. No special instructions had been sent to Zanzibar concerning him, and he (the right hon. gentleman) did not know that he was going there; but it was well-known that Slaves could not be hired from their masters by British subjects, and it would be the duty of Her Majesty's Consul-General to see that there was no abuse in the contracts made with the porters engaged.

(Enclosure No. 3.)

HOUSE OF COMMONS, 1st June.

Mr. A. PEASE asked the Under-Secretary of State for Foreign Affairs whether Her Majesty's Government had any information as to the engagement of 500 men, more or less, at Zanzibar by Mr. H. A. JOHNSTON, Her Majesty's Commissioner for Service in Nyassaland; whether the contracts made with these men were with themselves direct, or with any third party; and whether Her Majesty's Government could assure the House that no Slaves would be allowed to be engaged either by Mr. Commissioner JOHNSTON, Lieutenant STAIRS, or any other British subject.

Sir J. FERGUSON.—We have had no report as to the engagement of porters at Zanzibar. It was Mr. JOHNSTON's intention to obtain some there for his expedition. He would doubtless, as a British Consular officer, be careful as to his contracts. There is no regulation against the engagement of Slaves as porters, provided that contracts are made direct with them, nor would it seem desirable to deprive Slaves of the advantage of free labour under European leaders; but it is the duty of the British representative to do his best to secure that there is no abuse, and that the contracts are not made with the masters. This duty is not confined to engagements made on behalf of British subjects.

In answer to a further question,

Sir J. FERGUSON said that the Government had no knowledge of any contracts, and did not possess copies of them. On previous occasions they had had positive reports that all contracts had been made between the persons hiring and the men hired.

### Strange Incident of the Slave-Trade.

FROM a copy of the *Naval and Military Record*, published some time since, we quote the following extract from a correspondent's letter:—

"I was dining with some naval men a few nights ago, and I was told the following tale; and I think a glance at the Admiralty records will prove it to be true. Not very long since a certain man-of-war was cruising in the Persian Gulf, when she sighted a small native craft, apparently a fishing boat. Thinking a little fresh fish would be an acquisition to the dinner table, the captain of the ship steamed close alongside the dhow and told her to stop, which she did. A boat was lowered and sent to the supposed fishing boat; but the officer in charge of the boat upon getting on board of the dhow almost immediately semaphored back that he intended searching the ship, and wished the interpreter to be sent; which was done, and a search made. In a small hold they found a little boy of about thirteen years of age, manacled hand and foot, and in a pitiful state. No other Slaves were found, but as papers found on board proved this boy to be a Slave, the dhow was taken in tow and towed to Muscat, and she was claimed as a prize. As is usual in a case of this kind, a court sat to give jurisdiction, and the documents produced were said to be from the SULTAN OF ZANZIBAR to the SULTAN OF MUSCAT, in which he sent his Slave So-and-so as a present.

"The court decided that they had no jurisdiction in the matter, the boy being a personal Slave, and they ordered the captain of the ship to tow the dhow back to where they had brought her from, to manacle the boy as he had been manacled before, and then let the vessel go her own way. This was done; and many a British Jack on board that ship of war, from the captain down, regretted their inability to rescue the lad from Slavery. How about the song which says 'To free the Slaves, Britannia rules the waves'? Why, nearly all you hear about the freeing of Slaves by Government is humbug. There are so many obstacles put in the way of the men sent to catch Slavers, that were it not for the indomitable pluck and spirit possessed by our British tars, they would in sheer disgust give it up. The British heart is kind, the British spirit is willing, but—shame to have to say it—British law as regards the freeing of Slaves is weak in the extreme."



## PARLIAMENTARY.

HOUSE OF COMMONS, *June 29, 1891.*

## ENGAGEMENT OF SLAVES IN AFRICA.

Mr. A. PEASE asked the Under-Secretary of State for Foreign Affairs whether Her Majesty's Government had received any further information connected with the engagement of Slaves by Mr. H. A. JOHNSTON for service in Nyassaland, and by Lieut. STAIRS for service in the Anglo-Belgian expedition to Katanga; whether the news published in *The Times* of the 22nd inst., that Mr. JOHNSTON's carriers demanded a considerable increase of payment in advance, was correct; and whether he was aware that the advance money, even if given to the Slaves, went into the hands of the master, thus enabling him to purchase fresh Slaves; whether the hiring of Slaves by British officers was in contravention of LORD PALMERSTON's circular letter, dated May 8, 1841, condemnatory of the practice of hiring Slaves in foreign countries by British functionaries; and whether Her Majesty's Government was aware that free labour was easily procurable in Nyassaland, and had for years been largely employed by Her Majesty's late representative, Mr. JOHN BUCHANAN, C.M.G.

Sir J. FERGUSON.—We have no further information as to Mr. JOHNSTON, who is understood to have conformed to the practice followed in all recent expeditions undertaken by Europeans. The Sultan has refused to allow Captain STAIRS to enlist Slaves, and we learn that he is consequently in great difficulties as to carriers. We have no information as to the reported demands of Mr. JOHNSTON's carriers, nor as to the payments to them going, in spite of the control kept over the payments, to the masters; the two reports are apparently inconsistent. But we have information that the masters would find very great difficulty in purchasing raw Slaves, the supply being practically stopped. The circular referred to is not applicable to the case. It recorded that "it would be unfitting that any officer, holding an appointment under the Crown, should, either directly or indirectly, hold or be interested in Slave property." We have no evidence that good carriers can be procured in Nyassaland. Mr. BUCHANAN is a coffee planter, and we have no knowledge as to the class of labour employed by him on his plantations.

## THE SLAVE-TRADE.

Mr. S. BUXTON asked whether the Government would lay upon the table all papers relating to the Slave-trade up to the latest date. He also asked the Right Hon. Gentleman whether he was in a position to state that the General Order of the Brussels Anti-Slavery Congress would be finally ratified in July next.

Sir J. FERGUSON said—Papers relative to the Slave-trade in East Africa have just been laid. There are few to be given, as the sea-borne trade in this quarter is reported by the senior naval officer to be practically extinct, and recent operations in the neighbourhood of Suakin have paralyzed the Red Sea trade. On the general question the fullest information was given in the protocols of the Brussels Conference. The 84th Article of the Brussels Act provides for the collection and periodical publication of information respecting the Slave-trade drawn from all sources. This should form an exhaustive source of information in future.

Mr. BUXTON asked the Under-Secretary of State for Foreign Affairs whether he was in a position to state that the General Order of the Brussels Anti-Slavery Congress would be finally ratified in July next.

Sir J. FERGUSSON said—It is impossible at present to anticipate the effect of the recent adverse vote of the French Chamber.

Sir J. FERGUSSON, in reply to a further question by Mr. BUXTON, said—Speaking from memory, I should say that about ten of the Powers represented at Brussels have ratified. Ratifications by at least five more are on their way; and there are only two or three doubtful. There is to be an early assembly of the representatives of the Powers at Brussels to consider the question.

#### THE BRUSSELS CONFERENCE.

HOUSE OF COMMONS, *July 10.*

#### IN Committee of Supply, on the Foreign Office Estimates,

Mr. BUXTON said: I wish, however, to make an inquiry respecting the Anti-Slavery Convention and the Brussels Conference, and I congratulate Her Majesty's Government on the fact that the blockade of the African coast by the united fleets of Germany and England has been apparently very successful in diminishing the export trade in Slaves across the water. I want to ask the Right Hon. Gentleman whether he can hold out any hopes as to the likelihood of the General Acts of the Brussels Conference being immediately signed by the Great Powers? The French Deputies declined, the other day—I hope only temporarily—to allow their Government to sign that agreement. I am glad, however, now to see that the French Government has agreed to the postponement of the matter. This shows that they hoped ultimately to obtain leave from their Parliament to sign the Convention. Of course the other Powers will be much hampered in their action if the French do not allow their vessels to be treated in the same way as those of the other Powers. I gather from the reports I have read that when the French Chamber arrived at their decision, the other day, they acted under considerable misapprehension as to the terms of the Convention, and the likelihood of what would ensue if it were signed. I cannot help thinking that when the French Chamber of Deputies come to consider the matter more carefully, and when they see that there is no political question connected with the Convention (hear, hear), they will arrive at a different decision. The Convention gives no right of search to other nations over French vessels. All it gives is that in the case of a small native craft running up a European flag, if there is reason to believe that the vessel is acting fraudulently in using the French or any other flag, there shall be power to overhaul it and examine its papers. If there should be any doubt, the question would have to be tried by the Courts of the nation whose flag was used. I hope they will ratify the General Act of the Brussels Conference to which all the other Powers are ready to give their assent, and which will do very much indeed for the cause of Christianity and for the cause of humanity. (Hear, hear.)

Sir JAMES FERGUSSON said: The Hon. Member for Poplar had alluded to the Anti-Slavery Convention, and the attitude of France in relation to it. That Convention had been a work of much care and patience, and the result of a remarkable concurrence of agreement by the principal nations of the world. Much skill and credit attached, especially to the British representatives, to the contracting of this agreement. Unfortunately it had, for the moment, been interrupted by the vote of the French Chamber. Now, he utterly repudiated the assertion of the Hon. Member for Wednesbury that there had been on the part of the French Government any unwillingness to confirm that Convention. That was absolutely without foundation. He had before him the report of the Committee of the French Chamber, to which

the Convention had been referred. There was no word of imputation upon this country in that report, but there was a reference to the jealousy which France entertained of a visitation in any shape of their vessels by a foreign marine. That was a principle that France had always maintained. She was not a party to any of the old Anti-Slave-Trade conventions which gave a moderate right of visitation, and so she had seen in this modified power of visitation a certain infraction of the sanctity of her flag—a sanctity which she had always maintained. He joined with the hon. member in the hope that the failure to ratify to which he had referred would by no means lead either to the abstention of France or the failure of the Convention. He did not believe that would be the result, because the French Government, he was convinced, were actuated by as pure motives as ourselves in this matter, were as desirous as any other Power to put down and extinguish the Slave-trade, and certainly were not in the least tolerant of abuses of their flag by which that trade was in any way encouraged and carried on. (Cheers.) As he said the other day, the resources of diplomacy in this matter were by no means exhausted, and he trusted that a blow would be struck against an inhuman system which was a disgrace to civilised times. It must not be forgotten that in this combination arrangements were made, not merely for extinguishing it by sea, but for attacking it at its source. Power was taken for that—to remove the terrible miseries which afflicted the people in the interior, miseries far greater than those connected with the seaboard trade.

HOUSE OF COMMONS, *July 27.*

#### SLAVE-TRADE IN THE RED SEA.

Mr. A. PEASE asked the Under-Secretary for Foreign Affairs whether the Government had received any information concerning a Slave-trade which had sprung up between small places on the Red Sea coast, north of Suakin to the opposite coast, north of Jeddah; and whether, as the Slave caravans had to pass through Egyptian territory, Her Majesty's Government would call upon that of Egypt to carry out the terms of the Convention of 1877, which undertook to prevent such transit of Slaves.

Sir J. FERGUSSON.—Information has been received from Sir E. BARING of the existence of such a Slave-trade as that mentioned. It is, however, his opinion that the Egyptian Government is doing everything in its power to prevent it. The frontiers at Wady Halfa and other stations are carefully watched, and the surveillance at Suakin and other ports on the Red Sea coast is, in his opinion, as efficient as it is in the power of the Egyptian Government to make it. They are also assisted by the gunboats of Her Majesty's navy. Early in the year about sixty Slaves were taken to the Governor of Suakin by Arab sheikhs and liberated. The occupation of Tokar dealt a heavy blow to the Slave-trade, and immediately after the fall of Handoub important arrests were made of notorious Slave-dealers.

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#### IMPERIAL BRITISH EAST AFRICA COMPANY.

We have received from the Imperial British Africa Company a copy of an interesting report from the pen of Captain LUGARD, on the various questions connected with the opening up of the Company's territory in Eastern and Central Africa. We hope to give some extracts in an early number from this valuable document.



## The General Act of the Brussels Conference.

THE fatal 2nd of July has passed, and the General Act of the Brussels Conference still awaits ratification by France, America, and one or two of the smaller Powers. It will be seen, however, in our Parliamentary column, that the Government are still hopeful that this great international measure will not be lost, and we trust that some *modus vivendi* will be arrived at which will induce the opposing Powers to withdraw their opposition to the ratification.

### DEBATES IN THE FRENCH CHAMBER.

The question was brought before the French Chamber of Deputies, on the 24th of June. Urgency having been declared for the measure, M. FÉLIX FAURE complained that on the demand of the British delegate at the Congress, Madagascar and the Comoro Islands had been comprised within the sphere in which the measures for the repression of Slavery were to operate. He also protested against the revival of the right of searching foreign vessels. The country, he said, had always protested against this system, which was dear to the heart of Great Britain. The interest of Great Britain lay in ruining the island of Réunion by preventing the recruitment of labourers, who were obtained at present from the Madagascar coast. The Chamber had certainly agreed provisionally to the right of search in the year 1831, but that was for a political reason, which no longer existed, in the interest, namely, of the alliance with Great Britain. Now there was no question of a British alliance being secured by ratification of the Brussels Act, and it was therefore useless to sacrifice the traditions and interests of France. (Loud applause.)

M. DELONCLE asked the House to reject the Brussels Act, and to ratify only the Declaration and Protocol of July 2, 1890. The Brussels Act was quite unnecessary, since the Berlin Act of 1885 sufficed to ensure the suppression of the Slave-trade. There was only one single French trading establishment on the Congo. If that grand empire was to be left unexploited by France it would be better to reject at once the Brussels Declaration and Protocol which constituted a new bond of union with the Congo; but if, on the other hand, France wished to reap profit from that country, then those two instruments should be adopted.

The Debate was then adjourned till the 25th June, when M. CHARMES, the reporter of the committee, after giving a history of the negotiations conducted at Brussels, proceeded to explain that the clause regarding the right of search did not apply to France. It stopped short at the verification of papers. When these had been ascertained to be correct by the foreign officer visiting French vessels on the high seas, his duty ceased. Foreign Powers had agreed to the right of search for their own vessels, but France had refused to consent to its being enforced against hers. M. CHARMES subsequently explained that France had agreed to the verification of papers because the French flag in part of the East African seas was often hoisted by vessels which had no right to use it in order to enjoy the protection which it afforded. He concluded by begging the House to ratify the decisions of the Brussels International Congress.

M. PIOUS, who was the next speaker, maintained that the French plenipotentiaries, far from scoring a success, had abandoned one of the nation's most glorious traditions in consenting to the right of search. M. PIOUS concluded an impassioned speech in the following words:—"France has given Great Britain everything she asked, in the partition of Africa, in the conversion of the Egyptian debt, and in the matter of the

British protectorate over the Sultanate of Zanzibar. Great Britain, it is true, has officially recognised our protectorate over Madagascar, but she has surrounded the island with a meshwork of difficulties and restrictions from which there is no escape. Surely the Chamber will not cast at the feet of Great Britain and Germany the most glorious pages of the annals of our patriotism?" (Loud applause).

M. RIBOT, Minister for Foreign Affairs, then ascended the tribune. He said that France had gone to the Brussels Congress in a spirit of disinterestedness. The Congress dealt only with a work of humanity and civilisation, and the Brussels Act in no way sanctioned the right of search which France would never accept. The law of nations, however, allowed the verification of the genuineness of a flag, and the Brussels Act added nothing to this. It merely established a zone in which vessels might be visited in order to ascertain whether their papers were in order, and if these were found to be correct, the cruisers detailed for this service could not take any further action. The negotiators recognised that this was all that was meant by the Brussels Act, and the rights of France were therefore in no way interfered with. The Minister added that Parliament could, if it pleased, reject the convention, but such rejection would not be without diplomatic consequences. All the nations represented had given their adhesion to the Act, and all thought that it was a work of civilisation. He hoped, therefore, that the House would reflect before giving a negative vote. (Applause.) As to England having insisted on the inclusion of Madagascar, because the latter was under a French protectorate, this, he explained, was a fallacy. The zone not merely comprised Madagascar, but Zanzibar and all the East Coast of Africa, namely, the English, German, and Italian possessions. M. RIBOT proceeded to say:—"People always speak as if we were in the presence only of England. I do not know whether it was adroit to comprise all the objections in a dialogue with a single nation. It is not only in the presence of England, but before all Europe, that we are placed, and this includes those nations which by their affinities and general political position are least disposed to making any very great concessions to England. How does it happen that all these nations—Russia, as well as Germany and Italy—have given their signature and maintain it? Is it not true that, without laying much store by conventions of this sort, which are too often only fruitless acts if the measures do not corroborate them, the nations have learned that on the whole the plans presented to them are consistent with humanity and progress? The whole world has desired to contribute something of its generosity and power to the destruction of this horrible leprosy of Slavery. France, which in 1794, as we remember, gave the signal for the abolition of Slavery, and which has always upheld the flag of progress and of disinterested enthusiasm while other nations have been partisan or selfish—is France going to refuse its signature and detach itself from all other civilised nations?"

M. SPULLER (who was Foreign Minister at the time of the convening of the Brussels Conference) explained that he had only sent the French plenipotentiaries to Brussels after ascertaining positively that the Congress was convened solely to discuss a question of civilisation and humanity. He claimed that the Brussels Act was in reality a success for French diplomacy, inasmuch as it was the first time Great Britain had made any concession to France.

The general debate then closed. M. FÉLIX FAURE stated that some difference of opinion existed as to the interpretation of various clauses of the Act, and invited the Chamber once more to call the attention of the Government to these clauses. M. RIBOT hereupon said that in that case the whole Bill must be referred back to the Government. A motion to this effect was ultimately passed by 439 to 104 votes.

## CARDINAL LAVIGERIE'S PROTEST.

His Eminence, CARDINAL LAVIGERIE, at once telegraphed his remonstrances, and a meeting of the Committee of High Patronage of the FRENCH ANTI-SLAVERY SOCIETY was immediately summoned by the director of the work by His Grace, Monseigneur BRINCAT, Bishop of Adrumète. The Committee met and directed the following letter to be addressed to Monsieur RIBOT, the Minister for Foreign Affairs, which was delivered to him personally by BISHOP BRINCAT at an interview upon the subject which took place on the 1st July at the Quai d'Orsay.

"Paris, le 30 Juin, 1891.

"Monsieur le Ministre,

"Le Comité de la Société antiesclavagiste de France a été profondément ému des difficultés que rencontre la mise à exécution des mesures concertées entre les puissances à l'effet de réprimer efficacement la traite des noirs.

"Il est de son devoir d'insister auprès de Votre Excellence sur la nécessité de concerter, avec les autres cabinets, ou des explications ou des modifications de l'Acte général de Bruxelles, qui permettent au gouvernement de la République de le ratifier en calmant les inquiétudes qui se sont produites à propos de la surveillance en mer.

"Nous prenons la liberté, monsieur le Ministre, d'appeler toute la sollicitude du gouvernement sur ces graves intérêts.

"Nous sommes, avec respect, monsieur le Ministre, de Votre Excellence les très humbles et très obéissants serviteurs.

"Pour les Comités de Haut Patronage et Directeur,

CARMEL BRINCAT, directeur.

## PROTEST FROM ENGLAND.

Following up this address, the Committee of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY forwarded the following letter to Monseigneur BRINCAT, and received from His Grace the answer annexed.

The letter has been translated into French and circulated throughout France by the ANTI-SLAVERY SOCIETY in Paris:—

"55, New Broad Street, E.C., July 7, 1891.

"To His Grace Monseigneur L'EVÊQUE D'ADRUMÈTE,

"Directeur de l'Œuvre Anti-esclavagiste.

"Cher Monseigneur,—The Society has read with pleasure the notice of your Grace's protest—as representative of his Eminence CARDINAL LAVIGERIE—against the action of the French Chamber in refusing to ratify the Act of the Brussels Conference. This Society feels that this step is a retrograde one, and is utterly unworthy of the great French Republic, which made the proud boast in 1848 that no Slave could exist on French soil. The Conference at Brussels forms an epoch in the Anti-Slavery history of the world, and great care was taken during the prolonged sittings that no measure should be passed which could in any way reflect upon the honour of France. The only Articles bearing upon the question of the right of search limit that right to vessels bearing the flag of those nations that had already allowed the right of search.



As France was not one of these nations, she is not affected by the Articles (*vide* Clauses 22 and 45 in the General Act of the Brussels Conference). The right of proceeding on board a vessel to verify the ship's papers and see that they agreed with the flag already existed under the law of nations, and is in no way affected by the General Act of the Brussels Conference. The BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY believes that many honourable members in the French Chamber voted against the ratification of the Brussels Act under a false impression that France was giving way upon the right of search. As this is not the case, the Society begs that your Grace will take steps to make this point known, and also to enter a most solemn protest on behalf of this Society against any action that shall lead to a refusal to ratify the General Act of the Brussels Conference, which the Society believes will, if carried out, be one of the most useful and humanitarian measures that this century has seen. Should your Grace see fit to lay this letter, or any portion of it, before honourable members, I shall be glad if you will lay stress upon the fact that the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY is, as its name indicates, perfectly non-political, and extends its operations to all portions of the world. Amongst its Corresponding Members the Society can point to the names of representative men in France, Spain, Holland, Germany, Denmark, Brazil, United States of America, Egypt, Morocco, Central Africa, and elsewhere. Trusting that this letter may be of use in the noble work which your Grace has undertaken of endeavouring to influence the Legislature of France with a view to the ratification of the General Act, in which France herself is so specially interested, and in the drawing up of which her representatives so greatly distinguished themselves.—I have the honour to be your Grace's devoted servant and fellow labourer,

CHAS. H. ALLEN, *Secretary.*"

#### BISHOP BRINCAT'S REPLY.

PARIS, 18th July, 1891.

DEAR SIR,—I have been unavoidably delayed in acknowledging the receipt of the letter with which you were good enough to favour me on one of the early days of this month. My health has been so indifferent lately that I have found it impossible to attend to my usual occupations. I therefore venture to hope that you will kindly accept my apologies. I have been specially impressed with the interest shown by your honourable Society in the steps which we have taken at Paris, in connection with the vote passed, on the 25th of last June, respecting the General Act of the Brussels Conference. You know how much this vote, which we have all so deeply regretted, has troubled His Eminence CARDINAL LAVIGERIE, as well as the Anti-Slavery Committee in Paris. It is not, indeed, without sincere sorrow that we have thus seen left in suspense the finest work of philanthropy, civilisation, and Christianity, that international diplomacy has ever wrought. There is, obviously, in this dispute a misunderstanding, for our Minister of Foreign Affairs has declared in Parliament that it is not a question of France recognising a right of search on vessels bearing her flag, but only a right of verifying the ship's papers within a specified area, and upon boats of so small a tonnage that there could be, practically, no doubt about their being native craft. We must, therefore, hope that a more enlightened opinion will not, on account of a simple mistake, endanger a work which will immortalise for ever the Powers that have accomplished it.

I am, &c., &c.,

To Mr. CHAS. H. ALLEN.

CARMEL BRINCAT.

## EXTENSION OF THE DATE FOR RATIFICATION.

On the 2nd of July the Plenipotentiaries of all the Powers signatory to the General Act of the Brussels Conference, with the exception of those of France and Portugal, reassembled in Brussels. The following ratifications were deposited, viz.:—Belgium, Germany, Denmark, Spain, the Congo State, Great Britain, Italy, Holland, Persia, Russia, Sweden, and Zanzibar. The ratifications of Austria and Turkey arrived in Brussels a few days after. Those from the United States have not yet been received, the Senate having suspended their ratification, whilst Portugal apparently awaits the final decision of France. The representatives of the Powers agreed to an extension of the period originally fixed for the exchange of the ratifications.

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(*From the NEWCASTLE DAILY CHRONICLE.*)

The exposure of the extent to which Slavery existed on the African Coast formed a subject of anxious consideration at the Brussels Conference. After much deliberation, the Powers represented there came to an agreement, and, as a consequence, a vigorous Anti-Slavery policy was to be prosecuted. Some of the States which had given their adhesion to the Conference were by no means zealous for emancipation. There was, however, little thought that France would act as she has done. But in this, as in many other cases, the unexpected has happened. To the disappointment of all concerned, the French Chamber refused to ratify the action of the Brussels Conference. By that act its work has been to a great extent neutralised. We are not surprised that the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY has deemed it fitting to remonstrate on the matter. Among those specially annoyed with the attitude of the French Chamber his Eminence CARDINAL LAVIGERIE is conspicuous. The interest he has taken in emancipation has induced the Anti-Slavery Society to address a letter to BISHOP BRINCAT, the Cardinal's representative. The Society in question embraces men of all shades of politics and religion.

Great care was taken during the Conference that nothing should be done that could in any way reflect upon the honour of France. But the representatives of that country have not been so anxious for its reputation as some of those not immediately called upon to maintain its character. There is a feverishness about the action of the Republic not easily accounted for. France has often taken credit for its Anti-Slavery policy. In 1848 much was said of the action of the Government which succeeded that of the Citizen King. But the men of 1848 were more enthusiastic than the men of 1891. It is just possible that the re-actionary policy of the French Chamber was due to misconception. The right of search has always been a vexation to pro-Slavery Powers. It is, moreover, easy to understand how, in days while yet "the chivalry," as they styled themselves, existed, the right claimed by England to overhaul "suspects" was resented. But France claims credit for Anti-Slavery sentiments. In 1848 it boasted that no Slave could exist on French soil. It is unaccountable that after such a declaration the French Chamber should limit the range of international law on this subject. The right of proceeding on board a vessel to verify the ship's papers is a right recognised by the law of nations. That being so, the Anti-Slavery Society has most appropriately entered a solemn protest against any action likely to lead to a refusal to ratify the General Act of the Brussels Conference.

CARDINAL LAVIGERIE is exerting all his influence to get the vote of the French Chamber reversed, and this protest on the part of the representatives of English Anti-Slavery sentiment must exercise a salutary influence upon Frenchmen. There is no desire on the part of any Power to annoy France. All connected with the Brussels Conference were specially anxious to have her cordial support for its policy. It was with grief of heart that England heard France had not risen to the occasion. It would not have created much astonishment had some other of the Powers been reluctant to accept a thorough Anti-Slavery policy ; but it was not expected that France would have proved recreant. It may be hoped in this emergency that CARDINAL LAVIGERIE will be able to lead his countrymen into the true path. His Eminence has an important part to play on the theatre of Europe. It is not the question of Slavery alone about which he is exercised. Great ecclesiastical and political problems are being constantly revolved by the Cardinal. With them, however, we are not now concerned. It is with Slavery that England desires to see him grapple. There is nothing uncertain or ambiguous about the action of the Conference in the matter. The step the Anti-Slavery Society has taken is a wise one. These are not times in which even so great a nation as France can afford to play fast and loose with ethical principles. There is something absolutely childish in the action of the French Chamber as to the right of search. It can be no honour to France to have her flag prostituted.

(From "THE WESTERN MORNING NEWS.")

The action of the French Chamber in refusing to ratify the Brussels Anti-Slavery Treaty has called forth a protest from the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY. It is embodied in a letter of congratulation to CARDINAL LAVIGERIE on his action in making efforts to induce the French Chamber to rescind its decision, and is a strong protest against a policy so much out of harmony with those principles of liberty, equality, and fraternity on which the Republic is supposed to rest. It also points out that the decision is opposed to the vote of the Chamber and the declaration of the Republic in 1848 against Slavery. It is furthermore stated that the French Chamber were in error in supposing that the General Act of the Treaty involves the right of search on all French vessels. In conclusion, the Society declares its work free from all national or political bent, as amongst its members are natives of every nation and of every race.

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### CHINESE SLAVERY IN SAN FRANCISCO.

IN an interview with Miss CUTHBERTSON, a missionary amongst Chinese girls in San Francisco, a paper of that city elicits the information that there are scores of female Chinese Slaves in San Francisco to-day. Most of the young Chinese girls who come are bought as Slaves, and cash payment to parents has secured their services. In other cases they are kidnapped. In still others these girls leave Hong Kong deluded into coming by false pretences. There are a few who come actually as wives, but not many. From first to last they are under intimidation. They are told what they must say to be allowed to land. They are victims to a regularly-organised conspiracy existing on both sides of the Pacific, to consign them to Slavery and life-long degradation. Once in this country, face to face with their fate, and seeing what miseries they must endure, the fear of what may happen should they not succeed in getting safely through the Courts by dint of lying as instructed, is greater than any other fear. There was a suggestive case recently which came to Miss CUTHBERTSON's personal knowledge. Two young Chinese girls failed to show that they had a right to remain. They were remanded, and actually taken down to the mail dock to be deported for Hong Kong. At the docks they manifested the greatest terror, and amid sobs, tales told of tortures which they would be subjected to on their return to China, because they had failed to lie their way through the Federal Courts in San Francisco.



## The Brethren of the Sahara.

### CARDINAL LAVIGERIE'S NEW SCHEME.

"FRANCE is indeed a land of surprises and paradoxes," writes F. CUNLIFFE OWEN, in *Harper's Weekly*. "Who in the world could have dreamt that the last decade of this prosaical, matter-of-fact, and commonplace nineteenth century would witness the revival of one of the most romantic features of the middle ages, and that, too, by the most sceptical, cynical, and superficial people under the sun? For it is members of the *jeunesse doree* of France who have formed the first contingent of the holy order known as the 'Warrior Monks of the Sahara.'

"The latter are the modern embodiment of the Knights of Malta and Knights Templars of crusading days. The steel helmet is replaced by one made of cork, with duly patented ventilating apparatus; the visor, instead of being of metal, is of cloth, similar to those worn by the Tuareg Arabs; and, in lieu of the pennoned lance, there is a far more deadly weapon in the shape of a repeating rifle. The object in view, however, is the same, namely, the delivery of Slaves from bondage, and the propagation of Christianity by means not of the Gospel alone, but of the Gospel allied to the sword.

"CARDINAL LAVIGERIE, to whom the merit of this extraordinary revival belongs, says he has lived long enough in Africa to learn that the one is indispensable to the other—at any rate among the turbulent and warlike races who inhabit the northern half of the Dark Continent. He has witnessed the marvellous success of the Moslem proselytism, which, although attended by violence and bloodshed, has imparted a certain amount of civilisation and enlightenment to nations steeped in the very lowest depths of Pagan barbarism.

"After comparing the many millions of converts to Mohammedanism to the relatively few thousands of converts to Christianity in Africa, after a careful and profound study of the problem—he has come to the conclusion that the system of sending out unarmed missionaries to preach the Gospel, and nothing but the Gospel, among the savages was all wrong; that both the heroism and the martyrdom of these pioneers of Christianity were entirely wasted, and that if any material good were to be achieved, it could only be done by means of a radical change.

#### CROSS AND SWORD.

"With this purpose in view, he has founded the order of the Warrior Monks of the Sahara. Instead of meekly bowing their heads to receive the martyr's crown, they will fight for their lives. They will seek to attract sympathy and good-will by developing the productiveness of the oases, and by the creation of new ones, where they will form stations for the relief of the sick, for the offer of hospitality to all comers, and for the refuge and protection of fugitive Slaves.

"Their aim will be to afford practical demonstration of the benefits and advantages of civilisation, to preach by example the elements thereof, and to thus prepare the ground for conversion to Christianity. The latter, although the principal object, is the last in order. For CARDINAL LAVIGERIE proposes that instead of proselytism preparing the ground for the seeds of civilisation, it is the elements of civilisation which are to prepare the ground for the seeds of Christianity. Civilisation will act as forerunner, instead of following in the wake of the Gospel.

"The head-quarters of the Order are at Biskra, on the Algerian borders of the Great Sahara Desert, and were solemnly consecrated by CARDINAL LAVIGERIE in the early part of last month. The name of the spot is M'salla, which is the Arabic designation for a "place of prayer." The estate contains a plantation of palms, in full bearing, and is traversed in part by a small irrigation canal, which is the share of

the precious fluid it is entitled to from the neighbouring town. Great stretches of ground are, however, uncultivated for want of water, and measures have already been taken for its reclamation by the creation of an artificial supply.

#### A WELL IN THE DESERT.

"A well was sunk to a depth of fifty-three metres, the water of which, declared to be practically inexhaustible, rises naturally to within thirty-two metres of the mouth of the well, and is thence raised by pumps to the surface. A second well has also been dug, in order to provide auxiliary resources. The monks will, therefore, be trained in the methods of Saharan culture as well as in the use of arms, while the neighbourhood of the illimitable tracts of the desert will enable them to acquire the more savage accomplishments of camel-riding and hunting by practice. The house, occupying an area of seventy metres by ten, with the kitchens and offices in out-buildings, has the ground floor solidly built of stone, instead of the sun-dried mud bricks generally used by the Arabs.

"The choice of Biskra for the head-quarters of the order is a fortunate one, for the town, which is situated in an oasis, commands one of the principal routes of the Soudan. The town proper is composed of one large street full of European houses, and intersected by a number of smaller streets. The oasis, which is five kilometres long, and half a kilometre broad, forms a forest of 150,000 palm trees, and 5,000 olive and fruit trees. The population is cosmopolitan, and includes French, Tunisians, Arabs, Moors, and Israelites.

"A few days after the inauguration of the mother house of the order at M'salla, the ceremony of consecrating and of administering the vows to the first batch of these Warrior Monks took place. The postulants were twelve in number, every one of whom belonged to the French aristocracy, and had held the rank of officer in the army. Among them are two young lieutenant-colonels of the general staff, who had abandoned a brilliant military career to devote their lives henceforth to the good of humanity in the most terrible of all deserts.

#### RULES OF THE ORDER.

"The rules of the order have been formulated by CARDINAL LAVIGERIE himself, who has not considered it amiss to inaugurate in Algeria dromedary races, with all the usual accompaniment of book-makers, professional bettors, and other analogous fungi of the turf, for the purpose of creating an incentive toward the improvement of the animal known as the "ship of the desert."

"One of the principal features of the ceremony of the administering of the vows to the monks consisted in the solemn blessing by the Cardinal of their arms, of their equipment, and of their attire or uniform. The last consists of a long white tunic, descending below the knee, belted at the waist, and with a large red Maltese cross on breast. The pantaloons are loose and baggy, such as those affected by the Turks of the old school; a voluminous white burnoose hangs from the shoulders, and on the head is a white pith or straw helmet, surmounted on grand occasions by a white plume, and embellished in front with a red Maltese cross.

"The entire costume bears some analogy to that with which DAUDET invested the ecclesiastics who accompanied the famous expedition of the immortal TARTARIN DE TARASCON. It should be added that, except when on the move or when fighting, they will invariably wear the veil of white or black cloth, covering both the nose and the mouth, which is in use among the Tuareg tribes. These veils, which are tied loosely at the back of the head, protect the mouth and nostrils from the terrible glare, and from the sand during the desert storms.

## FIERCE CHILDREN OF THE DESERT.

"It is among these Tuaregs, the most fierce, blood-thirsty, fanatic, and untamable of all Moorish races in Africa, that their lot is to be cast. They proceed among them with the knowledge that every one of the unarmed missionary priests who have gone before during the last three decades have been cruelly put to death. The Tuaregs profess the most intolerant, bigoted, and fanatical Mohammedanism, and hold all intercourse or contact with a Christian as sinful in the sight of the prophet.

"It is their irreconcilable hostility which renders all projects for the construction of the great trans-Saharan railroad impossible; and it is worthy of note that the oases which it is proposed that the Warrior Monks should occupy, hold and develop, are precisely those situated along the route of the contemplated line of railroad. The Tuaregs are all members of the Senousi fraternity, a sect which not only holds that it is wicked to salute, speak, or trade with unbelievers, but also that it is lawful and even godly to rob and kill every Christian they meet.

## AMONG SLAVE CARAVANS.

"Two days after pronouncing their vows, which instead of being taken for life are limited to a term of five years, renewable at will, five of the Warrior Monks started out for Wargla, an important oasis about three hundred miles to the south of Biskra. It is there that the first of the armed stations projected by CARDINAL LAVIGERIE is to be established. It is entirely surrounded by sand, a green island in an ocean of fire. The second station will be at the oasis of Mes Jonah, near the Morocco frontier, which is traversed by all the great Slave caravans coming from the South, and which has acquired a peculiarly evil name, owing to the fact of its being the place where lads are mutilated to render them fit for service as guardians of the various harems throughout the Mohammedan world.

"More than fifty per cent. perish from loss of blood, which is stanching in the most primitive manner, *i.e.*, by burying them for the space of four-and-twenty hours up to their necks in the burning hot sand, leaving only their heads exposed to the torturing bites of the insects, and to the scorching rays of the sun. It is here where the military training of the Warrior Monks will be brought into full play. For the Slave-dealers are sure to make a hard fight to prevent the establishment within the narrow limits of the oasis of a fortified station where every Slave who is able to effect his or her escape from their cruel hands is certain to find a refuge and protection.

'BEHOLD, THERE ARISETH A LITTLE CLOUD . . . LIKE A MAN'S [*Child's*] HAND'!

"The Slave-dealers, however, extend their activity even to the very doors of Biskra, which, as stated above, is built on an oasis, and one of the most dramatic features of the ceremony of the consecration of the monks was when CARDINAL LAVIGERIE led to the altar a little brown girl barely nine years old, who had succeeded in concealing herself, and in effecting her escape from a Slave caravan, passing through the desert a few miles to the south of Biskra.

"A sudden movement from the child caused her to drop something that she was holding concealed beneath the folds of her djebba. The venerable prelate bent down and raised it from the ground. It was a small, dusky hand—the hand of the little girl who stood beside him, and which in sheer wanton cruelty had been cut off by her captors. Holding it aloft, and pointing it southward toward the great Sahara, while with his own hand he raised the child's arm, so that all present could see the mangled stump, the Cardinal exclaimed, in tones which seemed to ring forth as a clarion:

"I would to GOD that all Europe could see this little hand! May it serve to direct your line of march. *En avant* for GOD, for France, and for humanity!"



## The Congo Free State.

(From "*Le Mouvement Géographique*," of 16th July, 1891.)

WE give the following extract from the report of the Administrators-General of THE CONGO STATE to the KING OF THE BELGIANS, dated 16th July, 1891, showing the moral and religious progress made in that State in the ten years since its formation, and the success which has attended the means employed for the suppression of the Slave-trade.

(Translated by J. V. Crawford, Esq.)

### MISSIONS, ETC.

Considerable progress has been made in a moral and religious sense. A constantly increasing number of missionaries are devoting themselves to the moral regeneration and instruction of the negroes. There are about thirty religious missions throughout the State, which is freely open to every denomination.

As regards the Roman Catholic religion, which is that of the State, the Government obtained complete freedom in the matter, and the Apostolic Vicariate of the Belgian Congo was created by a Papal Brief, on the 11th May, 1888. This vicariate, confided to the congregation of the Immaculate Heart of MARY, of Scheut, near Brussels, includes the whole of our territories, except the eastern extremity of the independent State which remains assigned to the Algerian Fathers, under the name of Apostolic Vicariate of Western Tanganyika, and the regions of Lunda, which it is proposed to hand over to the Jesuits. By decree of 13th February, 1891, the first Apostolical Pro-Vicar was appointed by the Sacred Congregation of the Propaganda.

The Belgian missions comprise that founded in 1888 at the confluence of the Kassai and the Congo; another at New Antwerp, in the region of the Bangalas; and a third at Loulouabourg. Other Catholic missions are being established at Bolombo (New Ghent), and at the junction of the Kuango and Kassai (New Bruges). Some generous benefactors have charged themselves with the maintenance of these missions, and we hear of others who will follow their example. Religious buildings are in process of erection in the Lower Congo. Boma has a church with its contingent of priests. Numerous Protestant missions have also been founded under English and American auspices. The English Baptist Missionary Society has stations at N'Gombe, Underhill-N'Tundua, Kinchassa, Lukolela, Bolobo, N'Gombe-Lutete, Lukungu, Bangalas, and Upoto. Another English society—the Congo Bololo Mission—is at Molongo. American sects are represented by the American Baptist Missionary Union at Palabala, Lukungu, Leopoldville, Banza Manteka, Tschoumbiri, Mossemba, Irebo, and Equateur; by the Bishop TAYLOR's Mission at N'Tombe, Vivi, and Kimpoko; and by the Missionary Evangelical Alliance at N'Gangelo. The Swedish missionaries are established at Mukinbundu, etc. All these Protestant missions work zealously towards evangelising the natives, having schools for the children, and teaching them trades. The Government countenances and protects them, for they all assist in carrying out the great task of the Congo State, which is, as the Berlin Convention says, to watch over the preservation of the native populations, and to improve their moral and material condition.

## THE SLAVE-TRADE.

We will now state the manner in which the Government has carried out this noble duty, especially with reference to *the measures employed for the suppression of Slave-trading*. We had occasion, in the month of October, 1889, to submit to the King a report, which pointed out the legislative measures taken for insuring, *de facto* and *de jure*, the freedom of the negroes placed under the protection of the State. It recapitulated particularly the provisions imposed by the Penal Code against any violation of individual liberty, and against the traffic, the transport, and the detention of anyone as Slaves. It also showed that, *de facto*, the protection of the negroes, and respect for their rights, were insured under the law of 8th November, 1888, which was specially passed for the purpose of furnishing the negroes with protectors, whose duty it is to defend their interests (even gratuitously), to prevent abuses in their engagements, and to guarantee the sincerity and the freedom of their contracts. We had then the satisfaction of stating that, thanks to these tutelary measures, Slavery had disappeared from the localities of the Lower Congo. To-day no person could with impunity interfere with anyone's liberty. A few isolated cases have been dealt with by the Courts.

"It remains for us," said the Report to which we allude, "to extend the application of these humanitarian dispositions to those regions which are still beyond the direct and immediate influence of the Government." This is the task which is being now carried out; it cannot be accomplished in a day, but it would be unjust to ignore what has already been done in this direction. The results obtained are the necessary consequence of the consolidation of the Government's authority in the more distant territories. The reports we receive from the Upper Congo demonstrate that wherever the agents of the Government are firmly established the practice of Slavery diminishes.

The Government is striving to suppress the Slave traffic, not only by direct prosecution, but also by every possible preventive means, such as the stoppage of the trade in

## FIRE-ARMS AND ARDENT SPIRITS.

The Brussels Conference has conspicuously pointed out the fatal consequences of this traffic upon the native populations. It has decreed, with regard to it, special rules which the Congo State had already adopted in principle.

The decrees of October 11, 1888, and January 28, 1889, have prohibited in all the territory of the State the introduction of and the traffic in perfected arms and ammunition, and the importation of fire-arms of any kind into the Upper Congo and its tributary streams above the confluence of the Oubanghi, and in the basin of the Kassai. The orders issued for the execution of this decree permitted of no toleration, and in consequence several seizures of **arms** have been made.

Besides this, the Government has endeavoured to curtail, as much as possible, the ravages due to the unlimited importation of spirituous liquors, by absolutely prohibiting their introduction into the territories of the State situated beyond the River Inkissi, and by putting a tax upon the sale of spirits in the regions of the Lower Congo, where the requirements of commerce did not admit of its total suppression.

By imposing, from July, 1890, taxes on the sale of spirits, the Government responded to the philanthropic prescriptions of the Brussels Conference as regards restricting the consumption of spirituous liquors by the native populations. Our neighbours not having thought fit to adopt similar restrictive measures against the sale of liquors, and our factories being closed to it, that traffic has been exclusively,

carried on by them to our detriment. We shall have to propose to your Majesty measures for remedying the present state of things, in order to reconcile the interests of the Treasury with those of humanity and commerce, which are greatly at variance with each other in this matter.

These inconveniences have not hindered the Government from continuing its campaign. It did not consider that it was enough to issue edicts against Slave-trading transactions, and to stop theoretically the traffic in arms and liquors. That these dispositions should have a practical result, it was indispensable to exercise unceasing vigilance and *bona fide* control. A series of preventive measures were accordingly adopted, such as the inspection of ships and all river craft, and the surveillance of the caravans going to and coming from the interior. The transport of Slaves, the transit of arms towards the regions contaminated by the Slave-trade, and the introduction of spirituous liquors, are thereby rendered difficult, if not impossible.

#### PROHIBITION NECESSARILY LIMITED.

The effect of these Anti-Slavery measures is naturally not general. In the Upper Congo this policy has not been able to give appreciable results, except in those places where the authority of the Government is represented by agents, sufficiently backed with the force to make it felt. It is only in the territories brought under the influence of the stations, and along the navigable streams where the police duty is readily carried on by steamers, that the traffic in Slaves and the Slave-trade are beginning to be broken up. In the eastern and north-eastern regions of the State, especially, the Slave-raiders do not meet with the same obstacles, neither can their misdeeds be always punished. Still, even there, the Government has organised a chain of posts to defend them against the invasions of the Slave-raiders. Between Sankuru and the Ouellé, it has established fortified camps which the Slave-hunters have tried in vain to pass. At Lousambo, on the Sankuru, the garrison of one of these camps, consisting of five hundred men of the regular army, assisted by the natives who had sought refuge under its protection, has, under the command of Belgian officers, obtained decided success over the Arab bands, which have been driven back towards the east and dispersed. At the junction of the Aruwimi and the Congo, the camp established at Basoko has held in check other threatening bands. The Slave-raiders, finding the road closed on this side, have betaken themselves to the north, in the direction of the Itimbiri and the Ouellé, but there they have again been driven back by our troops.

#### MORE STATIONS REQUIRED.

It is absolutely necessary to reinforce this line of defence, and to increase the number of stations. The agents of the Government in these parts are actively employed in doing so. From the Itimbiri to the Ouellé, they have established the stations of Ibembo, Mugango, Acouettana, M'pozeko, Oungouetra, Djabbir-Bendja Bassoah, Bassali, Bakoundada, and Bankongolia. On the Oubanghi and the M'Bomou the defensive line has been consolidated by the creation of the stations of Zongo, Mokoanghay, Banzyville, Yakoma, and Bangasso.

Happy results have been obtained therefrom. The native populations, terrified and living in constant fear of the Arabs up to that time, now come and settle in the vicinity of these stations, building permanent villages, and learning from their new allies to defend their lives and their liberty.

Numbers of natives, captured by the Arabs, have been restored to their homes. The commanders of certain posts on the Itimbiri write that it is difficult to form any



idea of the eagerness with which the natives flock to them, settle down, and band together for resistance against the common foe. In places where, at the time a post is established, there are barely ten huts, many thousands may be counted after a short period of time. It is by hundreds that the natives come in this manner daily, to concentrate under the direction of the white man.

#### REPORT FROM ARUWIMI RIVER.

Let us cite, among others, the following extract from a report of the commandant of the camp of the Aruwimi, giving an account of one of his trips of surveillance:—  
 "What was my surprise at Bankongolia, on the Loulou, a tributary of the Aruwimi, where, three months ago, I established a post, and where there was nothing but forest, to assist to-day at an interminable defiling of men armed with spears. There were over 1,500 belonging to one tribe under their chief Ibongo, from a country north of the Itimbiri, but two years since they had been taken away by the Matambac-tambas (Arabs). Latterly, they had come to seek refuge near the post, and they begged me to allow them to return to their own country. I was glad to grant their request, and the next day they recrossed the Loulou. The deliverance of two thousand unfortunate creatures, obtained without firing a single shot, is an event of so satisfactory a nature, as to warrant my expressing to the Government the joy I felt in witnessing the departure of the caravan."

The last mail received brings us the satisfactory news that not only have the Arabs been stopped on their onward march, but that they are falling back and abandoning the regions where they had established themselves. They have more especially left the banks of the Itimbiri and the Ouellé, and have retreated across the Aruwimi. It is thus that the struggle with Slavery is maintained, mostly by pacific means, but sometimes with hard blows. Such a task cannot most assuredly be accomplished in a day; it must depend chiefly upon the future, and our perseverance; besides, we must not conceal the fact that such a heavy undertaking requires both money and means. We are happy to pay here a just tribute of praise to the Anti-Slavery Society of Belgium for the assistance they have afforded us. One result has been already achieved, viz., that the Slave-hunters have been confined to a circumscribed region, and that the Arab invasion which was advancing triumphantly has been arrested from the north to the south of our territories. The camps, established by the Government at great cost, have stemmed the current, have prevented it from descending the Congo, and from passing the pool, and threatening the countries on our borders. Had no other result than this been obtained, the Government would have merited the thanks of the civilised world and of humanity.

#### DEVELOPMENT OF THE NATIVE POPULATIONS.

The day that the fear of Slavery is done away with, the disinherited populations of the upper river will also be called to inaugurate a new era of material and moral development, in the same manner as the tribes of the Lower and the Middle Congo. In these the progress made is undeniable. Slowly, but surely, the negro is being transformed; his intellectual horizon is becoming enlarged, his feelings are being refined. Many apparently insignificant facts testify to this.

The negro occupies to-day situations in which, ten years ago, nobody would have dreamed to utilise him. According to his fitness, he is to be seen as a Government clerk, postman, warehouseman in the factories, pilot or sailor on the boats on the upper or the lower river; otherwise as a blacksmith, a mechanic, a boatbuilder, a sawyer, or a brickmaker. As a carrier in the region of the cataracts, or as navy on

the railroads, he offers his hands and his labour wherever the remuneration satisfies his newly created wants. Trader above all, he is displaying more taste in the selection of the goods offered him for barter; the cloths and tissues of flashy colours, but of indifferent quality, formerly sought after, are no longer current, and must be substituted by articles of better choice. He accepts money; he even admits payment in paper, for many purchases are paid for by *moukands*, or orders, which are afterwards cashed at the European merchant's office. He feels conscious of his personality, and loudly claims redress of the grievances he thinks he has to complain of. Become more sociable, he receives without mistrust in his hut the stranger and the traveller. He begins to repudiate ancient and primitive customs, such as "*casque*" or proof by poison. He sends his children to the mission schools, and to encourage him in this, the Government has inaugurated a system of infant colonies, which are being rapidly developed, especially at Berghe Sainte-Marie. Finally, fetishism is beginning to lose its adherents, and religious proselytism is being brought about not without success.

The old belief that the negro is proof against any improvement is exploded in the face of these facts. We may consider it as settled that the natives, under good management and proper direction, are suited to become civilised. Guarding ourselves from all optimism, we do not conceal the fact that there is still a great deal to be done, step by step, before this civilisation can be pushed to the frontiers of the Congo State; but what has already been done authorises us to believe in the possibility of such a result, which is the final aim of your Majesty's undertaking. The Congo State, since its creation ten years ago, has not failed in its proposed task.

It behoves the future and our perseverance to crown the work, and it will be for Belgium to accomplish it if she wishes to do so.

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### The Liquor Traffic in the Congo Free State.

CERTAIN newspapers have announced the fact that the Congo Free State has decided to abolish, from January 1st next, the license duties on spirits on the Lower Congo, but they are in error in implying that the object of the Congo State in allowing this abrogation is to encourage the sale of spirits to the detriment of that more important matter, the humanitarian obligations which compel it to restrain the traffic in alcohol.

The real truth, however, is that the measures which have been taken by the Congo State for the diminution of the consumption of spirits can only be rendered effective on the condition that it does not remain unaided in its efforts, and that the neighbouring States adopt similar restrictions. If not, it is easy for the natives to go and offer to such States their products, in exchange for which they well know they can obtain alcoholic liquors.

The decree of the Congo Free State affecting spirits not having been preceded by an agreement with Portugal has had no other result than merely to displace the commercial stream without diminishing the total consumption. Thus the effect hoped for from the decree, from a humanitarian point of view, has not been obtained, but has been absolutely *nil*.

It is very desirable that this question of the consumption of alcohol, which affects to so great an extent the welfare of the African population, should be the object of an agreement between Portugal and the Congo State; for such an arrangement would protect their respective possessions on the banks of the Lower Congo from the fatal effects which follow the abuse of alcohol.

Those philanthropists who are interested in African matters call with all their powers for the making of such an arrangement.—*The Times*.

## The Victoria Nyanza Railway.

THE importance of connecting the great Lake of Central Africa with the coast has been recognised by Her Majesty's Government, as we presume it would be by any impartial person conversant with that country. Unfortunately, for the present, the Government has had to withdraw the proposed grant, owing to the part taken by the Opposition, and the want of time to discuss the question. After the sad experience of the abortive attempt to lay down the much-needed railway from Suakin to Berber, we cannot but feel disappointed that the proposed line from Mombasa to Nyanza, of which some ten miles has already been constructed, should be brought to a standstill for want of public support.

The *Morning Post*, of 22nd July, contained an article from a correspondent, full of information upon the subject, which we reproduce for the information of our readers, and for reference when the matter again comes before the public. We entirely agree with the line taken in the following article as to the importance of railways as a substitute for portage by Slaves. After the action taken by England at the Brussels Conference, the Government could not consistently refuse to assist in a work that will not only give a vast stimulus to the employment of free labour by a British company, but will do more to stop the Slave-trade than could be effected by a squadron of cruisers. It is fortunate for humanity that the IMPERIAL BRITISH EAST AFRICA COMPANY is already established in the country opening to the great lakes, where the Slave-trade has so long flourished undisturbed.

(FROM THE *Morning Post*.)

The resolution of her Majesty's Government to give assistance towards the construction of a railway from the coast to Victoria Nyanza is the result of the pledge given by Great Britain at the Brussels Conference, and embodied in the Act of that assembly. This nation was the foremost in convening that Conference, as it has for many years been foremost in the war of humanity against the Slave traffic, and although not the first to give practical effect to the decisions formulated at Brussels, our prominent position in the matter demands that we should not be the last, nor in the measure of our effort to carry out the great work of humanity to which we stand pledged before Europe, the least. The general principle of the Brussels Act has already been fully explained in these columns. The MARQUIS OF SALISBURY clearly emphasised at Glasgow the considerations which brought the experts of Europe to the conclusions set forth in the General Act. A railway crushes out every other system of carriage—except, perhaps, water carriage—in the districts through which it runs. Its earliest effect in East Africa will, therefore, be the extinction of the system of human portage, which in itself is largely responsible for the existence and continuance of the traffic in Slaves. But the railway will do more than this. It will not only destroy the value of human beings as beasts of burden, but, by cheapening carriage, will be the means of giving commercial value in the interior to products which now, on account of the prohibitive cost of transport, possess none. By facilitating the import into such countries as Uganda, for instance, of European goods,



it will create and stimulate an export trade in the productions of the country. The natives, therefore, will have a new and permanent value given to them as productive agents, at the same time that their value as articles of barter is extinguished. That is to say, the African will for the first time be raised from the level of a chattel to that of a free and useful member of the community he belongs to. This is no fancy picture. Every European who is acquainted with the conditions of native life in Africa will corroborate the statement, and every African chief who now sells his own people and captures those of his neighbours is quite alive to the important and beneficial change which would follow from the opening of his country to European commerce by means of cheap transport to and from the sea-coast.

#### THE RAISON D'ÊTRE OF A RAILWAY.

It is intended in this article to give an idea of the direction, character, and cost of the proposed railway, as nearly as it has been possible for the most eminent engineering experts to determine. But before proceeding to do this, it may be well to guard against misapprehensions in relation to the proposals of the Government. The nation has a pledge to fulfil, and the House of Commons, in connection with the Factories and Workshops Bill, gave no uncertain expression to its sense of what is due to national honour in such a case, although the sensibility of Sir W. HARCOURT does not seem to have survived the occasion. There is, moreover, a difference, a very important difference, of circumstances, as far as this country is concerned, between the Anti-Slavery Conference of Brussels and the Labour Conference of Berlin. In the latter we gave our adhesion to acts which others proposed, but in the former we were the proposers in conjunction with HIS MAJESTY THE KING OF THE BELGIANS. In occupying this place in the van of the Anti-Slavery movement we only did that which was due to our traditions as a nation ; and now that the time has come for us to fulfil our part of the general pledge in which we have induced other nations to join, our fulfilment of the obligation ought, both in substance and in manner, to correspond with the prominence of our position in relation to the Brussels Conference. It is certain that the determination of her Majesty's Government to persevere in their Anti-Slavery policy will give satisfaction to the nation generally. This brings us to the consideration of the manner in which the aid of the State is to be applied towards the construction of the proposed railway. As it cannot be carried out as a State work, except at a cost and responsibility which Parliament would hesitate to sanction, some agency must be employed, and the most eligible one which exists, both by reason of its administrative machinery and its cognate duties under its charter, is the Imperial British East Africa Company. That the company will in time, as the commerce created by the railway flows through its ports, benefit largely by the work, is certain ; and so also, to a greater extent, will the trade of Manchester and other centres of manufacturing industry. But the company will have to accept adequate responsibilities in connection with the railway, and the controlling power of Government will always be present to see that the interests involved in the work are strictly secured. But the real question, which, it is to be hoped, a sense of decent respect for public honour will not allow to be obscured, is, not whether this interest or that is likely to be benefited by the railway, but whether the railway will accomplish the object at which it is aimed, namely, the extinction of the Slave-trade in British East Africa, and whether any other means can be found equally efficacious, and equally cheap, for redeeming the public pledge in which we joined at Brussels. These are the points to be kept in

view, and having indicated them, we will now proceed to describe the nature of the country through which the line will have to run, and give an idea, on the authority of the most distinguished experts in tropical railway construction, of the character the line will assume, and the cost at which it can be constructed and equipped.

#### THE PROPOSED ROUTE.

Victoria Nyanza may be reached from the coast in about 480 miles, but the route which a railway will have to follow will lengthen this distance to at least 530 miles. It is not probable the distance will exceed this, and careful survey may make it less; but the distance named may be taken as a very safe estimate. Generally the course may be described as a gradual and steady rise from the coast for the first 300 miles to an altitude above the sea level of about 7,000 feet, after which the ground falls to the level of the lake, which is about 3,850 feet above the sea. The first part of this line—*i.e.*, to a distance of 300 miles from the coast—presents no serious engineering difficulties, and the character of the country is now so well-known that the work of construction might be commenced at once without waiting for the results of a general survey, which would necessarily mean a considerable delay. From the harbour of Mombasa the ground rises abruptly, and presents some little difficulty at the start; but this difficulty has already been overcome, and the plateau has been reached by the railway commenced by the British East Africa Company, which is equipped and in working order for a distance of 10 miles, and ready for construction for a further distance. The line of the Sabaki valley and that of its upper course (the Athi) would suggest the most obvious and perhaps most favourable route to the escarpment (300 miles from the coast) which forms the main difficulty in approaching the lake. There is a continuous timber and water supply along this route, and Captain LUGARD, who knows every inch of the ground better than any other individual, pronounces it eminently adapted from its physical conditions for a railway line. The district is specially suited also to colonisation, and is at present, owing to the depredations of the Masai (whose paths are always determined by the water supply) entirely uninhabited. But as Mombasa is the principal port, it is probable the line will run from that point direct to Kikuyu. From Rabai to Mount Ndara, close to the Voi River, a distance of 100 miles, the route crosses a level but waterless tract. At the latter point, however, there is a permanent supply of water. Further on the Tzavo River, an affluent of the Sabaki, will probably require to be bridged, but beyond this, to a point 300 miles from the coast, no difficulty exists. The country rises steadily and almost imperceptibly to a general elevation of nearly 5,000 feet above the sea level at Machakos. The line would probably avoid this station in order to round a range of hills immediately beyond it, and from here the ground continues to rise steadily as a pleasant and grassy plain to the escarpment of Kinangop, having a general level of 5,000 feet to 8,000 feet. The valley of Lake Naivasha is next reached by a sharp descent, its general level not exceeding 5,000 feet. This valley forms part of the "meridional trough," described by Mr. JOSEPH THOMSON as extending north to Lake Baringo. The culminating point of the valley appears to be a little north of Lake Nakuro, whence it falls towards Lake Baringo, and west of Lake Nakuro the ground falls rapidly to Victoria Nyanza, which, as we have said, is about 3,850 feet above the sea level. The distance from Lake Nakuro to Ugowe Bay, in the Victoria Nyanza, is less than 100 miles, and is densely timbered, like great part of the country through which the line must pass.

## MR. JACKSON'S REPORT.

It is this latter section of the line which will present the greatest difficulty, and at present the country between the "meridional trough" and Lake Victoria is not sufficiently known to warrant an exact opinion. One part of it has recently been traversed by Mr. F. J. JACKSON, who crossed to Ugowe Bay from Lake Naivasha. An easy line is obtainable along the valley by Lake Naivasha to the culminating point north of Lake Nakuro. The western side of the valley is bounded by the Mau escarpment, which is, indeed, the great difficulty to get over, varying as it does in height from 6,500 feet to 10,000 feet. Mr. JACKSON'S route traverses the whole cross drainage of the country west of Lake Naivasha, and a like objection applies to any route adopted north of Nakuro, as it would cross the drainage flowing northwards into the Nzoia River. The same may be said against a line from Ngongo to Kavirondo Bay, apart from other objections to which it would be exposed. The authority from whom we are now quoting gives it as his opinion that the culminating point of the valley to the north of Lake Nakuro is the most favourable point for ascending the Mau escarpment, and that the best chance of obtaining an inexpensive railway from there to the lake is by heading the cross drainage, and passing through the Guaso Ngishu plateau (which is the watershed of the district from which the rivers flow north and south) to Ugowe Bay by the valley of the Nyondo River. No European has yet traversed this plateau, and the opinion above given is based on a study of general physical conditions; but the probability of the opinion being a sound one is confirmed from sources of which the authority referred to was unaware. Mr. JAMES MARTIN, the well-known caravan headman, who knows more about the region between the coast and Victoria Nyanza than any other living European, has declared the line here indicated as the one most suitable for a railway; and although trading caravans do not traverse the route, in consequence of the lawless character of the Wa-Nandi, its inhabitants, it is one which is well-known to the natives for its shortness and practicability. This latter section of the line can only be determined after careful survey; but as regards the line as a whole, the authorities, who have specially studied it, are agreed on the main facts.

## FEASIBILITY OF THE WORK.

The work is a perfectly practicable one, and the available information justifies an estimate being formed of what the total cost will amount to. The ruling gradient is proposed as one in 60 on the eastern half of the line, and one in 40 on the western half; and there are very few places on the eastern half where one in 60 would be called for. The gauge would be what is commonly called the metre, but actually 3 feet 6 inches, with steel rails of about 40 lb. to the yard. Steel sleepers are also recommended, but can be largely substituted by hard native wood, which will effect a great saving. As the line will only require to be a mere surface line, no important works necessitating great expense will be called for. An eminent authority lays it down that "with a gradient of one in 30, and a carefully laid out line, it is practicable to secure exceedingly light average work through almost any country." The railway, it need hardly be pointed out, is required for goods and not passenger traffic, and if adapted to a general speed of 10 to 15 miles an hour, would be amply sufficient for the purpose. No gradient steeper than one in 30 will have to be encountered in any part of the line. For three-fifths of the way, at least, the expense of cuttings, embankments, bridges, &c., will be very little. The several authorities who have studied the subject and prepared estimates of the cost unanimously deprecate the



postponement of the work pending the completion of a general survey. The preliminary survey or reconnaissance intended now to be made will be able to verify, in an authoritative manner, the conclusions already arrived at by experts from the study of all that is known of the country. Very careful and exhaustive surveys will have to be made afterwards, but the conditions of a considerable part of the country are so favourable and well-known that it is strongly recommended that the work of construction should be taken in hand at once and follow the surveys.

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### Dr. Livingstone on Slave Labour.

THE late Dr. LIVINGSTONE addressed the following letter to Professor SEDGWICK in 1858. It may very usefully be reproduced here at the present time, when the question of free *versus* Slave labour will have to be fought out once for all. What a sad comment it is upon the earnest statement of the first British Consul to Nyassaland, that Slave labour is notoriously dear and unprofitable, to see, in this present year, Her Majesty's Consul and High Commissioner, hiring Slaves by hundreds, with a view to help him to carry out LIVINGSTONE'S work in Nyassaland !

#### LIVINGSTONE TO SEDGWICK.

"This is the last week but one I have to spend in England, and as a parting salutation I shall refer to a loving Christian letter you favoured me with more than six weeks ago. I thank you sincerely for the expressions of sympathy it contains, and assure you that I go forth again cheered by feeling that I have such as you looking on and beckoning me to proceed.

"That you may have a clear idea of my objects, I may state that they have something more in them than meets the eye. They are not merely exploratory, for I go with the intention of benefiting both the African and my own countrymen. I take a practical mining geologist from the School of Mines to tell us of the mineral resources of the country. Then an economic botanist to give a full report of the vegetable productions—the fibrous, gummy, and medicinal substances, together with the dye stuffs—everything which may be useful in commerce. An artist to give the scenery, a naval officer to tell of the capacity of the river communication, and a moral agent to lay a Christian foundation for anything that may follow. All this machinery has for its ostensible object the development of African trade, and the promotion of civilisation ; but, what I tell to none but such as you in whom I have confidence, is this : I hope it may result in an English colony in the healthy highlands of Central Africa (I have told it only to the DUKE OF ARGYLE). I believe the highlands are healthy. The wild vine flourishes there. Europeans, with a speedy transit to the coast, would collect and transmit the produce to the sea, and in the course of time, say, when my head is low, **free labour on the African soil might render Slave labour, which is notoriously dear labour, quite unprofitable!** I take my wife with me, and one child. We erect an iron house near the Kafue to serve as a depôt, that we may not appear as vagabonds in the country. And may GOD prosper our attempts to promote the welfare of our fellow-men !"

## PROFESSOR SEDGWICK'S REPLY TO LIVINGSTONE.

. . . "What a glorious prospect is before you! The commencement of the civilisation of Africa, the extension of our knowledge of all the kingdoms of nature, the production of great material benefits to the Old World, the gradual healing of that foul and fetid ulcer, the Slave-trade—the one grand disgrace and weakness of Christendom that has defiled the hands of all those who have had any dealings with it; and last, but not least—nay, the greatest of all, and the true end of all—the lifting up of the poor African from the earth, the turning his face heavenwards, and the glory of at length (after all his sufferings and our sins) calling him a Christian brother. May our LORD and SAVIOUR bless your labours, and may His HOLY SPIRIT be with you to the end of your life upon this troubled world!

"I am an old man, and I shall (so far as I am permitted to look into the future) never see your face again. . . . Once for all, GOD bless you!!!"

SEDGWICK's biographer, commenting upon the essay written by the great Professor to introduce Dr. LIVINGSTONE's two lectures upon Africa, says, "Probably nothing contributed more directly to the establishment of the *Universities' Mission to Central Africa* than this short essay of Professor SEDGWICK."

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### The Bechuanas and their Slaves.

IN the recent case *re* GOOTOO and INYOKWANA, in which the Anti-Slavery Society succeeded in rescuing two little negro boys from Slavery, one of the witnesses in favour of the respondent declared that there was no such thing as Slavery in South Africa. The following report of proceedings in one of the South African Courts, which we take from a recent number of the *Cape Times*, shows that not only is there Slavery in native States, but also that when such cases are brought before a British Court, where the legal status of Slavery is not recognised, charges against the Slave fall to the ground. We shall be glad, indeed, when our Government refuses to allow the legal status of Slavery to be recognised in Zanzibar and other British Protectorates, for until that is done it will be impossible to obtain any reasonable amount of free labour in countries where Slavery exists.

A case which throws some light on the Slavery carried on by the natives of Bechuanaland amongst the subject race the Makalahari (Vaalpenses) came before the Vryburg Court on Thursday last. PURITSWANI, a Vaalpens, charged his master FRANS, a native living at Gemsbokfontein, with the theft of two goats, PURITSWANI's property, which he had earned by working for a white man some time ago. FRANS had sent PURITSWANI to Vryburg to ride transport, and on his return he found his goats in possession of his master, who refused to give them up. According to the old native custom, FRANS had a perfect right to do this, the Slave having no right to anything at all. PURITSWANI had heard, however, that it was not the English custom to allow a master to take his servant's things, consequently he complained to Field-Cornet KUHN, by whose advice the matter was brought to court. When FRANS found that his Slave's complaint was to come before a court of justice, he offered to give back the goats, and in his defence swore that he only intended to take care of them for PURITSWANI, and would give them back as soon as he returned to the farm; he was, therefore, found not guilty and discharged. It is to be hoped (observes the *News*) that this case will encourage others of the Kalahari natives to resist the tyranny of the Bechuanas, who virtually make Slaves of them. Unfortunately, the fact that Maroquin and other places, where this Slavery is most prevalent, is distant about a hundred miles from any court of justice, renders it a serious undertaking for any unfortunate Makalahari to attempt to obtain redress for his wrongs.

### Admiral Fremantle on the Slave-Trade.

THE monthly meeting of the Canterbury Gleaners was held in St. Andrew's Church House, on Monday, August 10th. Canon FREMANTLE presided, and introduced his brother, Admiral the Hon. Sir EDMUND FREMANTLE, who gave, in an interesting speech, some of his experiences of mission work and the Slave-trade on the East Coast of Africa. The speaker said that during his three years' command of the East Indies Station, his duties in connection with the suppression of the Slave-trade had kept him on the East African part of his station for a much longer time, he believed, than had been necessary in the case of any of his predecessors. The Admiral said that he took great interest in the welfare of the Missions established in East Africa, and though he was not able to visit those established in the interior, he made a point of seeing those who left Zanzibar for the interior for Mission Work, and also saw many who were returning from the scene of their labours as they passed through Zanzibar. The only complaint he had to make of the missionaries was that they worked too hard, and did not allow themselves the relaxation necessary in such a climate as that of East Africa. He said that the climate, though much abused, was not entirely responsible for the mortality amongst the missionaries, and he believed that if they were well provided with the comforts which he had found necessary in his own case, and also permitted themselves a reasonable amount of relaxation, they would not find it so deadly as was generally supposed. The two Church of England Missions established in East Africa were the Universities' Mission, the head-quarters of which were at Zanzibar, and which had stations on Lake Nyassa, and at Magila, just within the northern limit of the German sphere, and of the Church Missionary Society, which had its head-quarters at the beautiful little town of Mombassa. The Admiral said he much regretted not having been able to visit the stations on Lake Nyassa, but he made a three days' march with his flag-lieutenant and coxswain to Magila, where he found a well-built church and schools belonging to the Universities' Mission, which appeared to be in a flourishing condition, although the climate was not a healthy one. Many of the mission stations are in German territory, but in all cases Admiral FREMANTLE found them well treated. His work with regard to the Slave-trade brought him into close connection with the other foreign Powers in East Africa. He always found the German authorities, and especially their Admiral DEINHART, very willing to combine with his plans; but his great difficulty was with the French, who still insist on allowing no vessel to be searched if it flies their flag, though they profess to be much in earnest in wishing to do their share in suppressing the Slave-trade. The great drawback of this is, that Slave dhows will often fly the French flag in order to try and escape being searched. Two water-colour diagrams of Slave dhows were shown, by which it was seen that the Slave dhows are quite small boats, usually with covered decks, employed to carry over Slaves from the mainland to the Island of Pemba opposite. This trade is conducted by Arabs of the very worst type, with no religion or morals, who come over from Muscat in Arabia, and devastate whole tracts of country in order to secure the inhabitants as Slaves. The details of the march of Slaves to the coast (often lasting as much as two years), with all the consequent sufferings of the Slaves, and the death of a large proportion of them, must be already well-known to our readers, so we will not dwell on them. When one of these Slave dhows is reported to be likely to embark, one of the blockading vessels is told off to look out for it and try and capture it. There are often as many as fifty Slaves on board one of these Slave dhows—many of them children.



It is here that the connection comes in between the Missionary Societies and the Slave-trade, for the mission houses are always ready to open their doors to Slave children, and receive them and bring them up as Christians. It is here that a great hope lies for East Africa, when these Slave children have been educated and are able to return and teach their fellow-countrymen. Already, in consequence of the blockade and the edict of the Sultan, the Slave-trade is carried on only under great difficulties, and the transport of them to the island has become almost impossible, so that Slaves now fetch a very high price on the island, though they are worth but little on the mainland. The meeting concluded with a collection for the ANTI-SLAVERY SOCIETY.

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### Foreign Publications Received.

*Revista Antiesclavista*.—The June-July number of the organ of the Spanish Anti-Slavery Society contains a description of the "Conferences" held in Brussels, in May last, at which Spain was represented by DON LUIS SORELA, and many friendly references to the work of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY. It also has an interesting report of CARDINAL LAVIGERIE's newly established order of *Brethren of the Sahara*.

The Anti-Slavery Society of Spain, founded by our Corresponding Member, DON LUIS SORELA, appears to be doing excellent work. It is pleasing to note the great change in Spanish public opinion on this subject within the last few years. DON SORELA refers with marked pleasure to his attendance, by invitation, at one of the Monthly Meetings of the English Society, at its offices—55, *New Broad Street, London*.

*Echo aus Afrika.*

*Gott Will Es.*

*L'Afrique Exploree et Civilisee.*

*Bollettino della Societa Africana d'Italia.*

*Bulletin de la Societe Anti-Esclavagiste de France.*

*Deutschen Kolonialgazette.*

*Le Mouvement Anti-Esclavagiste.*

All of these periodicals contain interesting articles on African matters.

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### PROFESSOR SEDGWICK AND THE ANTI-SLAVERY CAUSE.

"THE earliest pictures shown to me by my father when I was a child were ugly pictures of the horrors of Slavery. As soon as I had learnt to scrawl my name in child's characters I remember asking leave to sign a petition against the Slave-trade. Leave was granted, and I felt proud of the first political act of my life, when my dear father patted me on the head. Oh, that some of the spirit of old Fox were still left among the Whigs! With all his faults he always felt nobly, and he would, I think, never have allowed beggarly economical views to seduce him out of the road of humanity and national honour."—*Life and Letters of Sedgwick*.

## The Slave-Trade in Morocco.

OUR good friend, Mr. DONALD MACKENZIE, whose knowledge of Morocco transcends that of most non-diplomatic persons, has written an admirable letter to the *Manchester Guardian*, explaining some errors arising from misrepresentations of a Tangier newspaper. We are glad to note that the experience of Mr. MACKENZIE enables him to support the views of the ANTI-SLAVERY SOCIETY, with regard to the Slave-trade, which views were based upon investigations made by a deputation from the Society which visited Morocco a few years ago. It is evident that Morocco still claims the constant vigilance of the ANTI-SLAVERY SOCIETY. Mr. MACKENZIE writes as follows :—

*To the Editor of the "MANCHESTER GUARDIAN."*

SIR,—I have read with much interest the remarks on the Slave question in Morocco which appeared in your influential journal a few days ago. These comments appeared to have been based on an article in a recent Tangier paper. You will, I trust, permit me to make a few observations on this important matter. I am pleased to state that, with regard to the Slave-trade in Morocco, the British Government has within the last few years, through its Minister in Tangier, prevailed upon the SULTAN OF MOROCCO to close all the Slave markets in the port towns of his empire. This praiseworthy step was taken on the urgent appeal of the ANTI-SLAVERY SOCIETY, and LADY GREEN informed me a short time ago that her late lamented husband was just on the point of obtaining the Sultan's consent to the closing of the Slave markets of the interior, but his sudden death put an end to the achievement of this effort in the cause of humanity. Sir C. EUAN-SMITH will doubtless follow up the work of his predecessor with his well-known energy. The steps already taken by Her Majesty's Government through its late Minister (Sir WILLIAM KIRBY GREEN) for the abolition of Slavery in Morocco, are a clear proof of the enormous amount of good that can be done by moral force alone. It is a distinct encouragement to persevere in the same direction. There is no evidence to show that the French Government has done anything for the abolition of Slavery in Morocco. I therefore think that the *Réveil* might refrain from sneering at the action taken by England. It ought, rather, to urge its own Government to join ours, not only for the abolition of Slavery in Moorish dominions, but for the reform of the rotten administration of that country. If such a happy union as this were to take place, the voice of France and England would not only cause the Slave-trade to disappear, but would lead to the regeneration of the corrupt Government of Morocco, and the development of the immense resources of one of the richest countries of the world. If France does not choose to join England, the British Government must continue alone the work of improving the condition of Morocco, and thus remove a blot on Western civilisation.

I quite agree with your remark that it is very unfortunate that CID BOOBEKER, or indeed any other Moor, should be the British agent at the Court of Morocco. I have always maintained that an Englishman ought to occupy this important position. All the Moors distrust each other, but the word of an Englishman is always believed and respected. An Englishman as agent would keep the Legation at Tangier in real touch with the Moorish Government. He would be able to continually impress upon the Sultan the views of the British Minister, which could not fail to have beneficial results. Sir JOHN HAY once informed me that when he made his periodical journeys

to the Moorish Court, the Sultan, after promising reform, would change his mind, by the advice of native officials, almost as soon as he had turned his back. The appointment of an Englishman as British agent at the Moorish Court need not necessarily cause the withdrawal of British protection from CID BOOBEKER, but he should certainly be treated in all respects as any other *protégé*. I have reason to believe that the question of the abolition of the *protégé* system, and the establishment of mixed tribunals in its place, will soon be urged on the attention of the Moorish Government, and, I trust, with success.

It is utterly absurd to think that the nominal annexation by France of the Western Soudan, as far as Lake Chad, can affect the Slave-trade in Morocco in the slightest degree. That portion of North Central Africa, called the Western Soudan, stretching from near the frontiers of Senegambia and Senegal to Lake Chad, is an immense country. It is divided into six powerful Mohammedan empires, having altogether a population of about twenty-eight millions of the most warlike and highly civilised races of Central Africa, who would certainly not part with their independence without a struggle. This would put a severe strain on the resources of France or any country. The idea of joining the Senegal with Algeria by railway communication through the Sahara is equally absurd; at any rate, it is, in my opinion, a dream of the far-distant future. As far as the Slave-trade itself is concerned, it is only a simple question of supply and demand. While the demand continues the supply will come. No amount of interior missions will stop it. The proper course to take is for Christian Powers to prevail upon the rulers of Slave-holding countries to abolish the legal status of Slavery, making the holding or trading in human beings a criminal offence. This would soon put an end to the business altogether. I therefore venture to state that it is the duty of France and other Powers to join their voice to that of England for the abolition of Slavery in Moorish dominions.

I am, &c.,

DONALD MACKENZIE.

London Institution, Finsbury Circus, London, E.C.,

August 17, 1891.

#### TO-DAY IN MOROCCO.

THE following letter, which appeared in *The Globe*, of August 8th, fully bears out what we have so often said respecting the necessity for some unity of action on behalf of the European Powers to secure the abolition of the Slave markets in Morocco. The present state of affairs is a disgrace to Europe.

"SIR,—In the *National Review* of July, under the above heading, I notice an article by Captain ROLLISTON. The writer forcibly describes the vile system of the native government in a country peculiarly favoured by nature; but there is one point which, although he has left untouched, merits, I think, the consideration of the British public. It is, unfortunately, a fact that Morocco is the nearest country to Europe in which negro Slavery still lingers; yet up to the present time the integrity of the Mohammedan Empire of the West is maintained by some three or four Christian nations whose Governments are distinctly opposed to Slavery. It might not be possible or politic perhaps to insist on the sudden manumission of all Slaves at present in Moorish territory; but surely a combined and firm demand could be made by the representatives of the chief Powers at Tangier that the importation of negroes from Central Africa and the Soudan to be sold in the Slave-markets of Morocco should no longer be permitted. The moral influence of Europe is quite sufficient to attain this end, and the abominable traffic, with all its horrors, would speedily cease were the representatives at Tangier only firm in their demand.—Yours truly,

"August 7.

J. L. S."



### White Slavery in Turkey.

MR. CHARLES TUCKERMAN, formerly Minister of the United States at Athens, contributes to the *New Review* for July a very startling article on the sale of white women in Turkey. It will be remembered that at the Brussels Conference an attempt was made to ignore the question of the White Slave Trade by the Turkish Representative, who wished to insert the word "African" after *Slave* (*vide* Article 10 Annexe to Protocol No. 10). The argument used was that in the Ottoman Empire there were no Slaves except African. Subsequently this was overruled, and the Conference decided to suppress the word "African," thereby admitting that there might be Slaves of other nationalities. At least so it would appear from the sitting of the 23rd April, 1890.

Mr. TUCKERMAN's article describes in the most precise manner a visit that he paid in disguise to a house in Constantinople, where an old Slave-dealing woman exhibited to him a number of young Circassian girls, for which she asked something like £500 apiece. This occurred some few years ago, but there is very strong reason to believe that the same system is still carried on surreptitiously.

*Le Haïasdan*, the organ of the Anglo-Armenian Association, for July last, reproduces a portion of his article in French and Armenian, and expresses its belief that the trade in white Slaves still continues in Stamboul. Following up the subject, the *Daily News* of August 14th publishes the annexed letter from M. SEVASLY, one of the Committee of the Anglo-Armenian Association, and the statements therein contained ought to receive the attention of the European Powers.

"A communication from the Epirus contains the following piece of intelligence, which tends to show that white Slavery is not only practised in Constantinople, as clearly demonstrated in Mr. TUCKERMAN's article in the *New Review* for July, 1891, but in various parts of the Turkish Empire: "At Argycocustro (Silver Castle), in Epirus, several Beys and Aghas own white girls, whom they have purchased at the Slave market of Bezat and Mozak, in the same province." The correspondent adds: "The sale of white maidens is effected under the very eyes of the authorities. The buyers are screened by the Cadis, who issue to them a certificate that the purchased girls have been engaged as servants, and that they have embraced Moham-medanism." It seems a strange anomaly that England and Germany should be concerting schemes to extirpate Slavery in Africa while it exists at the doors of Europe, in the dominions of a country that has been allowed, since 1856, to enter the European concert, and to share the advantages accruing therefrom. When, three years ago, the Armenians denounced the systematic abduction of Armenian women, and their sequestration in Moslem harems, their statements were qualified by some as simply imaginative. I have thought well to send you the above to show that Slavery in some form or another is inseparable from the Turkish rule."

## The Missionary Occupation of Africa.

OUR friend and fellow-worker, Dr. R. N. CUST, has contributed a long and interesting paper to the BERNE GEOGRAPHICAL CONFERENCE upon this subject. We regret that space will not admit of our doing more than quoting one or two short extracts of the paper, as it appears in the columns of our contemporary *The Record*.

Starting with the statement that the work of the missionary, for the purpose of the essay, was only regarded on the side of its civilising influence for the mundane objects of this world, whilst Islam was admittedly in possession of the majority of the population of Africa, with a tendency to increase, and was the recognised adversary of the civilisation brought across the seas by the Christian missionary, Dr. CUST proceeds :—

"It is admitted as a fact that there is a vast difference in the dogma and methods of the different regiments of this invading army, but they all come into the category of good, honest, peace-loving, benevolent, and high-minded philanthropists, and, as a proof of their devotedness, a large percentage have died at their post, and yet new recruits are always arriving. The schools, hospitals, and printing-presses which have come into existence through their efforts are distinct milestones of progress, but the very presence of a missionary raises the moral standard of all who come into contact with, or even gain a sight of, his daily life. The spectacle of a holy, self-restrained, chaste, benevolent, and laborious manner of living is a phenomenon which astonishes, attracts, and gradually brings into subjection the wayward, though not necessarily evil, will of the unsophisticated races. Not to be plundered, not to be ill-used, not to be robbed of wife and children, by one who certainly has the material power to do such things, creates a new sensation. The employment at free work in a mission-station is a new surprise, for there is an absence of violence, forced labour, and the whip, and the presence of a day's wage, a kind word and a smile, a careful attention to bodily injuries or sickness. Add to this a continuous respect to old age, a delicacy towards the weaker sex, and a kindness to children : all this would go for nothing in a Christian land ; but it opens out new fields of thought to barbarians, and is a living, walking, speaking Gospel, presented to their understanding and hearts. Let no one undervalue the civilising effects of the presence of a self-restrained man of European culture in the midst of an African population.

"We ought to put away national European prejudices, and consider what is best for the populations of the regions annexed. Englishmen have a ridiculously inveterate habit of imagining that any region of any value at all ought to pass under the dominion of England. All French so-called colonies are based upon the idea of the colony being sacrificed to the mother-country, with an exclusive system of commercial monopoly, and an exclusive use of the French language in business and education. The Germans have gone in for colonies without counting the cost, or possessing any aptitude for government, such as long experience has given to the English and French. If it be true that it is intended to try the frightful experiment of forced labour plantations, and localised serfage, if the native population is to be made to work, and the missionary to superintend industrial schools so as to teach him how to work, the end may not far be distant ; the Spaniards killed down the Carib population of the little West Indian Islands, but the races of Africa south of the Equator are more hardy, and have vast central regions to which they can retire.

"If there is one object which more than another has encouraged me to this work it is the desire to check the intrusion of the agents of one Mission into the region occupied by another. Surely as regards Africa it may be said, 'Still there is room.' Christian men are bound to do Christian work in a Christian manner, and it is not the act of a good Christian to foment difficulties in the nascent Churches by engendering strife about names and customs. The Christian missionary, however tempting the opening may be, and however pressing the invitation may be, should maintain a strong reserve upon himself; of course, towns of considerable size, like Cape Town, Sierra Leone, Lagos, Zanzibar, Algiers, Tunis, Tangiers, Cairo, are the common property of all the Churches. A weak Society should not act the part of a dog in the manger, and, while doing nothing itself, attempt to keep other Societies off. The controlling authorities at home should maintain this principle, and act in harmony and Christian forbearance with each other. It is said of the Roman Catholics that they intentionally sit down by the side of the Protestant missionary, with a view to destroy his work. This is not literally true. Many of the Roman Catholic Missions are actually in virgin soil, or were in possession before the arrival of the Protestants. CARDINAL LAVIGERIE told me, at Tunis, in 1882, that he had positively ordered that no station was to be occupied by his agents within a certain distance of a Protestant Mission, and this should be the wise and far-seeing policy of those who control the Missions. In British India there has never been any difficulty on this score. In past years mistakes may have been made owing to ignorance; in future, after the compilation of these lists, this excuse cannot be urged in Africa.

#### WHAT SHOULD BE THE POLICY OF EUROPEAN NATIONS?

"(1) To develop the self-governing aptitudes of African nationalities either as kingdoms or republics. (2) The European Powers should be just and unselfish to the populations, which have by violence, and by brute force, been brought like a flock of helpless sheep under their influence. (3) The resources of the region should be developed by methods not calculated to destroy the indigenous population. (4) The introduction of legitimate commerce (exclusive of spirituous liquors and lethal arms) and the gentler virtues of education and social culture. What has been the practice? The European lands on the coast of Africa as a man of science, or a man of commerce, or a great hunter, or a mighty explorer, totally regardless of the rights of others; he tramps along as if he were the owner of the soil; he treats the tribes, who have had the prescriptive possession of the country for centuries, as if they were in the category of the wild beasts, mere '*feræ naturæ*'; he cares neither for their souls nor their bodies (and yet CHRIST died on the Cross for these also); he sets at nought their customary game-laws; he steals their fetishes from their joss houses, the skulls and bones of their forefathers from their place of sepulture, and often defiles their women.

"If old greybeards humbly beg them to pass on or retire they are laughed at: if the young cross their spears against the path of the invader, they are shot down by arms of precision. Murder just goes for nothing when the European is out on the African warpath; he knows, and they know that he knows, that he is the herald and advance-guard of the destroyer of their race, their customs, and their religion: they know that he brings with him liquors, loathsome diseases, and lethal weapons; that he is a man of blood, a man-stealer, and a land-grabber, often an adulterer, sometimes a hard drinker: if he is wounded, he cries out, as if he were an innocent man, and were injured: if he is killed, his friends expect his death to be avenged by the



despatch of an armed force, or a gunboat, and the slaughter of women and children : he calls himself the Prophet of Civilisation, while he proves to be a Demon of Desolation and Destruction : he makes a solitude and calls it Peace, and then looks out on the world with a complacent smile, and exclaims, 'Behold the garden which I have unsealed for the German, the Englishman, and the Frenchman, the new opening for commerce, the new fields for missionaries, the new homes within the burning tropics for the superabundant population of colder climates ! Is not this the divine right of Christian men ?'

"It must be admitted that in dealing with the natives of Africa the principles of common Christianity, and respect for national feeling, has entirely disappeared from the vision of statesmen. No one asks what is just or right, but only looks to selfish interests from the narrowest point of view. The vultures of Europe have settled down on the corpse of Africa, and are proceeding to tear out its vitals, but with the sanctimonious demeanour and Pharisaic phraseology of Christian philanthropists of the highest order. There never was such a frightful mockery. It has been quite forgotten that the millions of Africa are children of the same common Father, Who feels love and sympathy for all His children, and the greater love in proportion as they are more degraded. We should allow ourselves no illusions : it is no use talking in an airy way of civilisation and Christianity, the only outward and visible sign of which is the demijohn of rum and the case of rifles : the contact of Africa with European commerce must be deadly in its effects : the entanglement of Africa in the net of European politics can only be injurious : the only hope of amelioration of the unhappy people lies with the Christian missionary.

"Not one word will indicate the particular section of Christianity to which the compiler belongs. As stated above, the point of view is that of civilisation and culture, and it is so far a matter of indifference what may be the dogmatic or ecclesiastical views of the agents who bring those blessings, for the blessing is brought by all. Still, unquestionably, the outward form in which the missionary's energy is presented is essentially different, taking its colour from the nation and religious views of the particular Mission. Let me try, from a purely secular point of view, to explain this. The great essential division is that of the Church of Rome and the Churches of the Protestants. In Africa the large majority of missionaries of the first category are French, but there are also English, German, Portuguese, Belgian, and Italian representatives. I think that I am right in saying that they work exclusively in congregations or brotherhoods, under a particular religious name, with an autonomy of their own, and there is no such thing in Africa as missionaries sent out by a national non-European Church. The missionaries are necessarily by the laws of their Church, either lay or ordained, life-celibates ; their work is a life-work, and they are content with the mere necessities of life. £40 is stated to be sufficient for the annual provision of one man on the coast ; the cost of transport must make life in the interior more costly. They wear a distinctive dress, and have a blameless reputation. As a rule, they do not interfere in mundane affairs ; they encourage education and industrial arts, and inculcate the highest forms of social morality. Perhaps the Frenchman is too fond of teaching the African barbarian the French language instead of himself adopting the vernacular of the place. The blot which, from a secular point of view, I find in them all, is the exclusion of the Bible in the vernacular, and the wholesale purchase of boys and girls from Slave-dealers to fill their schools, and supply the material for construction of future Christian communities. They call it 'redemption,' and it is no doubt for a pure and holy purpose ; but the transaction

itself is as much Slave-dealing on their part as on the part of the Arab who buys children of both sexes to carve into eunuchs or pollute into concubines. A man might properly redeem his wife or child who had been carried off by a Slave-dealer, but a European missionary has no right to purchase that wife or child of the Slave-dealer merely for missionary purposes, and no European Government can tolerate it. CARDINAL LAVIGERIE, in his eloquent Conference at St. Sulpice, in 1888, thus practically condemned this practice. He said: '*Tenter de racheter tous les esclaves, et en annoncer l'intention, serait allumer des cupidités nouvelles chez les exploiters, et les porter à multiplier leur captures.*'"

### The Negro Question in the United States.

IN the *Anti-Slavery Reporter* for January and February, 1891, we reviewed a series of letters published in *The Times* on this burning question, and it may be remembered that we strongly condemned the plan proposed by the writer for emigrating six millions of people to Africa. We stated that such idea was childish or insane; also that "nothing is more certain than that they will refuse to go, to be relegated to barbarism, from which they have in some degree emerged. The South has persistently and deliberately prepared for herself the present difficulty. A community which enacted it to be death to teach a negro to read must be ready to endure for a while the consequences of their ignorance."

We now reproduce from the *New York Herald* of August 3rd an article upon this question, which certainly bears out what we wrote.

"As to the negro, the best scheme is the scheme for making a good citizen of him, and the scheme for getting rid of him is the worst, because it is impracticable.

"Even Mr. LINCOLN was teased and fretted by this problem, and on a certain occasion when a number of coloured delegates visited him he made a very neat speech, in which he advised them to colonise outside of our national limits. He believed that this would be better for them as well as for us.

"Ever since that day we have had a succession of new laid plans for transporting the whole race to some more genial clime. One man thinks it would be a good thing to send them by instalments to Liberia, where they would have an opportunity to build up a republic of their own. This, he declares, would make our country politically happy. Another man suggests that we set apart a large tract of our territory and invite the negroes to go there and show what kind of stuff they are made of.

"Both experiments would be very interesting, and we should watch their various stages of progress with intense curiosity. The chief difficulty in the way is that the negro seems to be quite contented where he is, and there is no law extant by which we can compel him to change his quarters. If we 'invite' him to go he will respectfully decline, preferring to linger in the vicinity of his 'watermillion' patch in the South. If we attempt to 'send' him, we must first find adequate authority for such procedure, and that would be difficult.

"We can't solve the problem in that way. The coloured man is here to stay, and the constitution allows him to read his title clear to his present residence. He is an American citizen, made such through the exigencies of war, and we have no more right to evict him than we have to evict the Italians, or the Germans, or the Irish, or anyone else who has become naturalised and behaves himself.

"There is no use and no sense in talking about what can't be done. It is a mere waste of time.

"The only thing to do for the black man, or for any other man who is not politically right side up, is to educate him, stir his ambition, and help him to reach the average standard of excellence. One hour spent in that work is better than ten years devoted to a means of getting rid of him, because the one hour may produce results, and the ten years will certainly be thrown away."

## The Manyema Slave-Hunters.

BY A. J. MOUNTENEY JEPHSON IN "SCRIBNER'S MAGAZINE."

WHEN SAID SAID began to reign, the Island of Zanzibar became overrun by an influx of Arabs from Muscat. Some cultivated the land and lived as merchants; they did an enormous trade in palm-oil and cloves, which they grew on Pemba, a good-sized Island to the north of Zanzibar. Others occupied themselves by hunting for ivory and Slaves. On the mainland, opposite Zanzibar, they built a town called Bagamoyo, which was a kind of depot for all the trade from the interior. This trade consisted chiefly in ivory and Slaves, and Zanzibar soon became the greatest Slave-market in the world. The Arabs pushed their way farther and farther into the interior, until they reached a country called Unyamwezi. Here they built a large settlement called Tabora, which grew to be the great up-country depot for all merchandise coming from Eastern Central Africa. Trade, however, developed so rapidly toward the west that before long another settlement, called Ujiji, sprang up on the eastern shore of Lake Tanganyika, and this tapped all the trade of Western Central Africa. The Arabs heard stories from the natives of Ujiji of a great river to the west, with beautiful countries on its banks, where food in the shape of corn, goats and cattle existed in abundance; where the people were rich and badly armed, and where ivory was as the grass of the plains, so common and plentiful was it. Fired by these exaggerated stories, the Arabs in haste sent their caravans across Lake Tanganyika into the mysterious west, and pushed on until they had reached the great River Lualaba, which is the Congo. Here they heard from the natives of

### BLOODTHIRSTY CANNIBALS TO THE WEST,

who lived in caves by the banks of the river; of spiteful, cunning, vicious dwarfs, who jealously guarded their huge stores of ivory in their homes in the dark aisles of a great forest, which stretched far, far away to the setting sun, many months journey; some said, in its dark shades were the homes of fierce men of gigantic stature, who used huge bows and spears, and trained savage dogs to tear out the vitals of their enemies in battle. Others said the great forest extended to the uttermost end of the earth, where a great serpent lay motionless and coiled around the world. Undismayed, however, by these reports, the Arabs, in their feverish thirst for ivory, forced their way on down the river, until they reached a rich country called Manyema. Here they built a town called Kasongo, and this is now the stronghold of the Slave-raiders, who roam over the great forest of Central Africa, and devastate and depopulate vast tracts of country in search of ivory or Slaves. From Kasongo there is now a regular trade route which leads east, many days journey, to Lake Tanganyika; it passes through Ujiji and Tabora and reaches the coast at Bagamoyo, which is six hours steaming from Zanzibar. It takes the Arab caravans which leave Kasongo nine months marching to reach the coast.

### TRAINING NATIVES TO BE SLAVE-HUNTERS.

The Arabs, then, nearly twenty years ago, reached Manyema, where they settled down and built strong stations, and intrenched villages. They sent parties of their Slaves round upon raiding expeditions; they stirred up one native chief against the other, and profited by the quarrels which they fomented. Numbers of native warriors were shot down in these raids, and the women and children were taken prisoners. The women became the wives and concubines of the Arabs and their Slaves; the children were brought up in the Arab camps and learned to talk Kiswahili,



which is the language of Zanzibar. Kiswahili will, I think, eventually become the language spoken throughout the whole of Central Africa, and the numerous native dialects will gradually die out and be forgotten. These Manyema boys, who are brought up as servants in the Arab camps, after some time gain a slight veneer of semi-civilisation ; they give up their cannibal habits, adopt the dress and customs of the Arabs, and profess to become Mohammedans, giving themselves airs of great superiority. But this thin veneer of civilisation cannot eradicate the cruelty from their savage natures. The Arabs arm them with guns and send them out in large bodies, under the leadership of some chief Slave, to search for ivory ; and numberless companies of these Manyema bandits now roam over the whole of Central Africa in this cruel search for Slaves and ivory. Human nature is much the same all the world over. In civilisation we know that no one is so despotic to the lower classes as a man who has risen to power from those very classes, no one so conservative in things which affect himself as a radical in power, no landlord so hard upon his tenant as a landlord who is a tenant himself. Thus, in Africa,

#### NO MASTER IS SO CRUEL TO HIS SLAVE

as a man who has been a Slave himself. And so these semi-barbarous Slaves of the Arabs are terrible in their wanton cruelty to those whom they have in their power. The Arabs themselves, God knows, are cruel enough, but the ingenuity with which their Manyema Slaves torture and destroy poor helpless natives, to whom they are only superior in that they have guns, is absolutely diabolical. Far more cruelty is practised, and lives lost in search for ivory, than are ever lost in making Slaves, and even at this distance of time I can hardly think of the evidence of their cruel work which we saw in the forest without

#### MY BLOOD BOILING IN MY VEINS.

Parties of sixty or seventy Manyema Slaves are sent out armed with guns ; these creep up and surround a village in the night, and just before morning dawns they fire a volley into the village. The panic-stricken natives rush out, abandoning everything in their flight, while the Manyemas dash in and loot the village. A certain number of men are shot down in the first rush ; the women and children are captured and carried off by the Slave-raiders. After looting the village the Manyemas settle down there for a few days, until all the goats, chickens, &c., are eaten. In some cases a few of the women and children are given back to the surviving natives, who come timidly in to treat with the marauders for their ransom with such tusks of ivory as they may have hidden in the forest. The Manyemas then leave the village, only to return again and carry on the same tactics when they think the unfortunate natives have again collected a sufficiently large stock of ivory to make it worth their while.

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#### TERRIBLE HURRICANES IN AFRICA.

##### ONE HUNDRED AND FORTY PERSONS KILLED.

INTELLIGENCE has reached Berlin that the Slave-trade is still carried on on the Victoria Nyanza. The *Standard* Correspondent says that at the beginning of April the southern part of that lake and its coast were visited by terrific hurricanes. On the 3rd of that month three dhows full of Slaves were capsized, and about one hundred and forty persons are said to have perished.

## History of the Slave-Trade.

THE HON. J. X. MERRIMAN, Treasurer-General, lately delivered, in Cape Town, an extremely interesting lecture upon Africa, from which we extract what he said relating to the history of the Slave-trade. The statements, although so often repeated, are apt to become forgotten in this busy age ; but it ought to fill us with humiliation to think that, within such recent times, England was so deeply stained with the blood of the Slave. There is still ample reason why she should not forget the motto chosen by the early Abolitionists—" *REMEMBER THEM THAT ARE IN BONDS.*"

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### EXTRACTS OF LECTURE.

It was not long, indeed, before a change took place in the relations between Europeans and the African races. The discovery of America by COLUMBUS, and the awful cruelties and oppressions of the Spaniards, form one of the darkest pages in the blood-stained history of mankind ; but evil as was the lot of the ill-starred Indians of America, it was upon the African races that the full burden of misery and suffering really fell.

Hispaniola, or, as we now call it,

#### HAYTI, OR ST. DOMINGO,

was the earliest land which came into occupation by the Spaniards. In a space of time incredibly short, the whole Indian population had been literally almost exterminated. Labourers were required, for in a community like that the white man never learns the lesson of toil, which is so easily unlearned. In the interests of the remnant of the Indians, some philanthropic man, LAS CASAS, it is said, suggested the importation of negroes to take their place. At first, licenses were issued for the importation of a stated number of Slaves from Africa, and careful provision was made that a large proportion of women were to accompany each shipment. The trade flourished, and, strange to say, so did the negroes. We read that it was at first thought they were nearly immortal ; that no one had seen a negro die, except by hanging ; and that it was noticed that negroes and oranges seemed to have found their natural soil in Hispaniola. By the middle of the century, little more than fifty years after their first discovery, the work of depopulating the West Indian Islands was practically complete, and the negroes had taken the place of the mild and inoffensive Indians, when a new element appeared on the scene in the shape of Anglo-Saxon energy, which has never exerted itself more strongly, and probably never in a worse cause. The first Englishman who took part in the Slave-trade was JOHN HAWKINS, who sailed in 1562 with three ships to Sierra Leone, where he secured, partly by the sword, and partly by other means, some 300 negroes, whom he transported to Hispaniola. The enterprise being successful, he made a much more considerable expedition, in 1564, to the coast of Guinea, the English going every day on shore to take the inhabitants, burning and spoiling their towns (just about 100 years after the Portuguese expedition to the same parts), and the achievement was so highly considered at home that he was knighted by ELIZABETH, and selected for his crest a manacled negro. It is a slight fact, but full of ghastly significance, as illustrating the state of feeling prevailing at that time, that the ship in which HAWKINS sailed on his second expedition to open the English Slave-trade was called the *Jesus*.

## THE TRAFFIC IN HUMAN FLESH

speedily became popular. In 1698 it was thrown open to all British subjects, and while on all other African cargoes a percentage was exacted to maintain the forts along the coast, cargoes of negroes were specially exempted, as the Parliament of the Revolution desired above all things to encourage the trade. The great period of the English Slave-trade had, however, not yet arrived. It was only in 1713 that it began to assume its full dimensions. By one of the most popular parts of the Treaty of Utrecht, known as the *assienti contract*, the British Government secured for its subjects, during thirty years, the absolute monopoly of the supply of Slaves to the Spanish colonies. The traffic was regulated by a long and elaborate treaty, guarding, among other things, against any possible scandal to the Roman Catholic religion from the presence of heretical Slave-traders. The monopoly of trade was granted to the South Sea Company, and, from this time, its maintenance and its extension, both to Spanish dominions and its own colonies, became a central object of English policy. A few facts will show the scale on which it was pursued. From Christmas, 1752, to Christmas, 1762, 71,115 negroes were imported into Jamaica. In a despatch, written at the end of 1762, Admiral RODNEY reported that in a little more than three years 40,000 negroes had been introduced into Guadaloupe. In a discussion upon methods of making the trade more effectual, which took place in the English Parliament in 1750, it was shown that 46,000 negroes were annually sold to the English colonies alone. A letter of General O'HARA, the Governor of Senegambia, written in 1766, estimates at 70,000 the number of negroes annually shipped during the past fifty years. BANCROFT, the American historian, estimates that at the time of the prohibition of the Slave-trade, in 1776, by American Congress, the number of negroes imported by the English alone into the Spanish, French, and English colonies cannot have been fewer than three millions, and to that we must add more than a quarter of a million who had perished on the voyages, and whose bodies had been thrown into the Atlantic. These figures, adds Mr. LECKY, are in themselves sufficiently eloquent. No human imagination, indeed, can conceive, no pen can adequately portray, the misery they represent. Torn from the most distant parts of Africa, speaking no common language, connected by no tie except that of common misfortune, severed from every old association, and from all they loved, and exchanging, in many cases, a life of unbounded freedom for a hopeless, abject, crushing servitude, the wretched captives were carried across a waste of waters in ships so crowded and so unhealthy that, even under favourable circumstances, about twelve per cent. usually died from the horrors of the passage. They had no knowledge, no rights, no protection against the caprices of irresponsible power. The immense disproportion of the sexes consigned them to the most brutal vice. Difference of colour and difference of religion led their masters to look upon them simply as beasts of burden, and the supply of Slaves was too abundant to allow the motive of self-interest to be any considerable security for their good treatment. All Africa was convulsed by civil wars, and infested with bands of native Slave-dealers, hunting down victims for the English trader, whose blasting influence, like some malignant providence, extended over mighty regions where the face of a white man was never seen. A terrible indictment, and one which, but for a comfortable forgetfulness of history, might, one would think, make us more lenient in judging the Arabs of the present day, who, at any rate, offer their miserable captives a secure asylum in a religion that not only teaches, but actually treats, all its followers as equal before God.



## ENGLISH AND DUTCH SLAVE-TRADERS.

"Perhaps an Englishman may derive a gleam of satisfaction from learning that a Dutch vessel is responsible for the first introduction of Slaves to North America. On the other hand, its establishment and encouragement was a first object of British policy. Several colonies, amongst others South Carolina, remonstrated and struggled against the vast increase of the Slave-trade after the Treaty of Utrecht. They were powerless to prevent it. Acts of the British Parliament were passed to encourage the trade, and Colonial Governors were forbidden to assent to any restrictive measures. In 1775, LORD DARTMOUTH, Secretary of State for the Colonies, one of the leaders of the religious world, answered the remonstrance of a Colonial agent: 'We cannot allow the colonies to check or discourage in any way a traffic so beneficial to the nation.'

## FUTURE POLICY TOWARDS NATIVES.

"Here, as in the Southern States, in theory at least, the African has the same political rights as the European; but we have never had to resort to violence or to craft to assert our pre-eminence, either at the polls or in our social intercourse. And we may well contrast with pride the relations that obtain between the two races in the Cape Colony with the intolerable tension which threatens the peace of the great republic. Nor, though the process of natural selection has not yet given its final verdict, has the African succeeded, as in our own West Indies, in making the European give way to the inferior race. I mention these things not from any idle boasting, but because I feel that too often insufficient justice is done to our Colony for the steps we have taken to meet a problem of gigantic difficulty, the solution of which must have a great effect on humanity. How little do we think in our daily life—traders, farmers, politicians—what part even we may take in the great question before us; yet I venture to say that history will judge our country, not by the number of bales of wool, carats of diamonds, or ounces of gold that we produce, but by whether we, the white aristocracy in this country, are able to establish such relations with the African races that civilisation is able to make an entry into Africa from the south, or whether we must fall back, as others of our race have fallen back, in the battle with barbarism, for be it recollected we have no friendly deserts here to hedge us off from the inferior races. This is the real meaning of the surpassing interest of that advance to the north, which my friend Mr. RHODES is now engaged in engineering. Shall we be able, along a healthy tableland, to establish a white aristocracy under such conditions that it may hold its own, and drive a wedge into barbarian Africa for the spread of civilisation and law? Possibly most of those who are engaged in the enterprise may be thinking, one of his shares and another of his farm, just as no very high resolves animated the founders of the East India Company. Yet the result in the one case has been the foundation in Asia of an empire of law and justice, which is the proudest achievement of the British race, as the civilization and the reduction of Africa to the reign of law, if it can be accomplished, will be a no less worthy deed. At any rate this is a noble ideal, and I do my friend an injustice if I believe for a moment that it is not present to his mind, or if I think that in such a work he will not have the sympathy of every right-minded man in South Africa. Much might be said, if this were the place, upon the reasons which may justly lead us to think that the policy of our people and our Parliament, in questions affecting the coloured races, are to be preferred to, and have produced better effect, than that in force elsewhere in South Africa; but these are highly controversial questions, and I refrain even from good words, though it is pain and grief to me. Something also might be said as to the

measures which are within our reach to aid us, the European race, in maintaining and strengthening our position in the struggle before us. But here, too, one walks over covered embers, and prudence warns me to be silent. One piece of advice may be safely given, and that is to remind everyone who belongs to the European race in South Africa that his position, while it gives him great privileges, also entails upon him grave responsibilities. That our place is an aristocracy which is to live and take root in the land, and to do the great work that lies before us, depends not on the mere strength of our arms, but on our conduct, our behaviour, and the use we make of our intellect. Every white man who by sloth sinks into ignorance, or who breaks the law, which we are here to maintain, or who by self-indulgence lowers himself to the level of the inferior races, is really a traitor to his own race, and a foe to the true interests of South Africa. I have tried this evening, not indeed to trace the whole history of the contact between the two races, but I have endeavoured to indicate to you certain episodes in that history which seem to me to deserve the closest study of all who wish to understand the problem which the African races present—Slavery and the Slave-trade. Its result upon civilised communities such as Hayti, the Southern States of America, and our own West Indies, and the effect upon the African mind of the enforced contact with the forces of a higher civilisation, seem to me to be writ for our example, and to be of value to us in shaping our own course in this land. For good or for evil, Africa, up to the equator at least, belongs to the Anglo-Dutch community of South Africa, in the sense that they alone can reduce to order and civilisation the masses of barbarism that surround them. The task is forced upon us, and, however distasteful it may be, its accomplishment rests, not upon brute force, but upon the wisdom and moderation with which we exercise the power of a ruling race. The future of our land none can forecast. The ancients would have said that it lies on the lap of the gods; but we, with our larger faith, believe that it is in the hands of an all-wise Providence, who has placed us in our situation. 'The situation of man is the preceptor of his duty.'

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### The Fate of the African Woman.

TERRIBLE as are the horrors of the Slave caravan, the brutal capture, the pitiless march across the desert, and the final destiny of these wretched negroes, it is scarcely less awful to read of the normal and generally accepted position of woman throughout that vast continent. I quote from a letter addressed by CARDINAL LAVIGERIE to the members of an association of ladies, founded in France, for the purpose of befriending and converting pagan woman, and to whose zealous co-operation the Sisters owe much of their material success. "If you only knew the position of Mussulman women in this country! They hardly count as human beings at all: they are born Slaves, and from the highest to the lowest every woman is for sale. At an age when they are still too young to understand what is being done to them, without an attempt at any individual choice on their part, they are given over, or as they crudely describe it themselves, they are sold to the highest bidder. Four pounds is the average price of a wife in Northern Africa, about a third of what is paid for a horse. The new master, a total stranger maybe, and in all probability a brutal, repulsive savage, appears to claim his property. Should the poor child struggle and resist, the father drives her from his door, having no further use for her now that her price is paid; her mother thrusts her away, not daring to protect her for fear of her own skin, and having besides no idea even of the possibility of any other solution, and her cries and screams are silenced only by the blows and kicks with which she is welcomed to

her new abode. Nor is she more tenderly treated as a mother than as a maiden. I know houses where mother and child were killed together in order to avoid the difficulties arising from the presence of an inconvenient heir; in others, for no apparent reason whatever, they are brutally tortured, and often beaten to death. 'Quite recently,' writes F. HAUTECŒUR, from one of the further missions in the interior, 'a child was born to one of the Slave women here. Regularly every day, in defiance of any consideration she might have claimed for her child's sake, the wretched woman was cruelly beaten, so that she would spend a greater part of her time prowling among the bushes round the village for fear of the ill-treatment which she knew awaited her re-appearance. One day I heard the baby was dead, and I learnt a little later, from the other natives, that the poor little thing's death was entirely caused by the brutality of its own father, who would beat his wife without any regard for the child which she carried on her back, according to the custom of the country!'"

#### A POLYGAMOUS ARAB.

"One day," continues the Cardinal, "an Arab came to beg of me. 'My wife died last night,' he said; 'I have no money to buy a grave-cloth. Give me twenty francs, GOD will reward you.' I gave him the money. A fortnight later he reappeared at my door and said: 'I want to marry again, and I have found a wife for sale, but she costs forty francs. Will you give me the money for charity's sake?' My suspicions were aroused, and on enquiry being made, I discovered that he had had already three wives, all of whom he had beaten to death. The last one, whose winding-sheet I had furnished, was a poor girl of seventeen, whom he kicked to death one evening for no other reason than that she had dawdled over her household work. The neighbours were so accustomed to the shrieks and lamentations of the wretched victim they had paid no attention to her cries for help, and the next morning she was found where she had fallen, having died during the night. In addition to the ill-treatment she receives from her husband, as long as he chooses to recognise her, a woman is liable to divorce at any moment, and for no pretext of any kind, and her condition then becomes one of even exaggerated misery. But in northern Africa we are, so to speak, only at the gate of the great pagan world with all its infamy. The Tuaregs and the Kabyles, the descendants of the ancient Christian population who were driven and forced into apostasy at the time of the great Mussulman invasion of Africa in the eighth century, may still be said to retain some faint traces of their former Christianity, and form a comparative oasis in the midst of a desert of sin and misery. But among the blacks, further into the interior, the horrible tragedy assumes yet darker aspects. 'I killed five of my wives during the night,' remarked a Bunkumbi chief, in the most casual manner, to one of the missionaries. Another negro sent his wife to collect fire-wood. She sank up to her arm-pits in a bog, and her screams attracting his attention, he threw her a stick with which to defend herself against the hyenas, and left her till morning, when no trace of the wretched woman was to be seen. SPEKE, the well-known English traveller, writes from the court of KING MTESA: 'No day has passed without my witnessing the execution of at least one, and sometimes two or three, of the unhappy women who compose the King's harem. A cord wound round their wrists, they are dragged to the slaughter, their eyes streaming with tears, and venting their misery in heart-rending cries of *Hai Minangé! Kbakka! hai n'yavio!*—'Oh, my lord, my king! Oh, my mother, my mother!' Not a hand is lifted to save them, although here and there a remark upon the beauty of some young victim passes current in a low voice among the crowd."

Such is the fate of African women at best, and in their homes. But when capture and exile are added to their already unspeakable sufferings, when they are snatched from their native villages, bound together, weighed down beneath heavy burdens, driven for weeks and months across the desert to an unknown land, there to be sold into abject Slavery among strange masters, one's pen literally refuses to describe the horrors of their situation. Young girls and children, too weak to drag



themselves along, left by brutal captors to die by the roadside of hunger or to be devoured alive by wild beasts; babies whose brains are dashed out against a stone before the eyes of their mothers, too incapable from starvation and fatigue to carry both the child and their load of ivory—such are the every-day incidents of the Slave caravan on its way to the coast; such are but a few of the deeds of bloodshed that cry to Heaven for vengeance, and to men and women whose lot is cast in happier places for sympathy and help, and for at least an effort to raise the poor creatures from the depths in which they are sunk.—*Month.*

### Captain W. G. Stairs's Expedition.

(FROM *The Morning Post.*)

A QUESTION recently put in the House of Commons conveyed a reflection on the composition of the force engaged at Zanzibar by Mr. H. H. JOHNSTON for service in South Africa, and on the conditions of engagement. It was asked whether Mr. H. H. JOHNSTON's party was composed of Slaves, and whether the contracts for the men's services were made with the Slaves themselves or with their owners. Her Majesty's Government at the time had no information, but rightly concluded that a Consular officer would be careful regarding his contracts. It is tolerably well-known that Slave labour is, on the East Coast, indispensable, as there is not an adequate supply of free labour for commercial and other requirements; but British subjects can only employ Slave labour by contracting for it with the Slave himself, and paying the Slave, and not the Slave's master, the wages earned. That is to say, the Slave is ostensibly dealt with as a free man. Of course the thing is a fiction, but it is a necessary one to secure compliance with the law. Mr. JOHNSTON having completed his party, which is composed almost, if not entirely, of Slaves—collected, as a letter from Zanzibar states, "in the usual way"—the recruitment of men for the expedition of Captain W. G. STAIRS to Katanga was suddenly stopped by order of the British Acting Consul-General. About 100 men had been engaged when the further engagement of porters was countermanded, and these 100 porters had to be discharged. Whatever may have been the reason of Acting Consul-General SMITH's unexpected action, it was not approved by Her Majesty's Government, as just as Mr. H. H. JOHNSTON had completed the engagement of his party it did not appear obvious why consular interference was called for to prevent the engagement of carriers for another expedition under a British officer, nor was the Acting Consul-General warranted in restraining the liberty of action of the Sultan and his subjects in one case and not in the other. Information recently published in these columns relative to claims advanced, without the support of facts, by the British South Africa Company to certain rights in Katanga, suggests an explanation of the prohibition to recruit porters for Captain STAIRS, who is proceeding to Katanga in the interests of the Anglo-Belgian Katanga Company. Mr. H. H. JOHNSTON, who of course is bound to support the interests of the South Africa Company, and may be relied upon to do so with efficiency, may have prompted this action of the Acting Consul-General (being then at Zanzibar) in the interests of the company which he, perhaps, thought had the best right to Katanga. But Her Majesty's Government have taken, as we understand, a more just view of the titles of the respective parties, and decided that the South Africa Company (as indeed it now admits) has no rights whatever in Katanga. Notwithstanding, however, that Her Majesty's Government refused approval to the action of the Acting Consul-General at Zanzibar prohibiting the engagement of porters for Captain STAIRS, that official has only so far withdrawn his interdict as to permit the recruitment of freemen and no others for the service of the Anglo-Belgian Katanga Company. Slaves he prohibits to be engaged, and has moved the Sultan to prohibit, although Slaves were freely allowed to be recruited for Mr. H. H. JOHNSTON in the "usual way." As we do not think that Mr. H. H. JOHNSTON regards the interests of the British South Africa Company as demanding service of such a character—since the company has nothing to gain by crippling the movements of Captain STAIRS—perhaps some other explanation of these singular proceedings will be forthcoming. Meanwhile Captain STAIRS is likely to overcome all the obstacles placed in his path, and fulfil his mission successfully.

## Evil Effects of Purchasing or Hiring Slaves.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,

55, New Broad Street, London, E.C.,

1st June, 1891.

A Monseigneur Son Grace L'EVÊQUE D'ADRUMÈTE.

CHER MONSEIGNEUR,—The Committee of this Society desires me to ask you kindly to call the attention of His Eminence CARDINAL LAVIGERIE to the evils that cannot fail to result from any systematic purchase by missionaries, or others, of Slave women and children. His Eminence, in his eloquent Conference at St. Sulpice, in 1888, thus practically condemned this practice. He said : "Tenter de racheter tous les esclaves, et en anoncer l'intention, serait allumer des cupidités nouvelles chez les exploiters et les porter à multiplier leur captures."

In these words, His Eminence pointed out the great danger that exists of encouraging Slave raids, and captures of Slaves, for, if the traders find that they have a ready market at mission stations, they will be stimulated to shoot down the adult males, and to carry off for sale the helpless women and children. The Committee begs that you will ask His Eminence to give effect to the views he so wisely expressed at St. Sulpice, by interdicting the practice of ransoming Slaves from their captors.

The Committee has taken similar objection to the *hiring* of Slaves as porters, because the advance money, paid as wages for the services of these men, goes into the hands of their masters, and enables them to *immediately purchase more Slaves* to be let out on hire, in like manner. The Committee has asked the Government to prevent any English subject from hiring Slaves, for any purposes whatsoever, because both hiring and ransoming Slaves does but encourage and stimulate the Slave-trade. Trusting the grave importance of this subject will be fully impressed upon all your devoted missionaries, and with the expression of my high esteem,

I am, cher Monseigneur,

Your faithful servant,

CHAS. H. ALLEN, *Secretary.*

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